CURE OR HEAL ?

A Study of Therapeutic Experience

E. GRAHAM HOWE

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After thirty-five years in practice as a medical psychologist, Dr E. Graham Howe has attempted to express in this book the essence of his point of view in regard to life in health and illness, and also the fruits of his experience as a psychotherapist. Reviewing many differing psychological 'schools', he presents as an alternative a comprehensive survey of the total psychology of the whole man, thus providing a valuable link between different viewpoints both of psychology, philosophy and religion.

This book provides a detailed study of current problems of communication and relationship which are in the forefront of our attention today. Those who are interested in modern interpretation of existentialism and Zen Buddhism will find what Dr Graham Howe has to say both practically useful and mentally stimulating.

Although mainly concerned with the problems of the doctor/patient relationship in general, it is particularly in the field of psychotherapy that different viewpoints of therapist and patient are contrasted and related.

In representing an original statement of our varied experiences of the full life, Dr Graham Howe has developed several original insights during the course of the book, especially in regard to the significance of our experience of time. The book is comprehensive in its scope and will be of particular interest to doctors and psychotherapists, as well as to all who are concerned with problems of communication and relationship.

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Cure or Heal?

A STUDY OF THERAPEUTIC EXPERIENCE

BY

E. GRAHAM HOWE

FOREWORD BY

R. D. LAING

London
GEORGE ALLEN & UNWIN LTD
RUSKIN HOUSE MUSEUM STREET

FIRST PUBLISHED IN 1965

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PRINTED IN GREAT BRITAIN
in 11 point Pilgrim type
BY EAST MIDLAND PRINTING CO LTD
BURY ST. EDMUNDS

To Doris

FOREWORD

by R. D. Laing

Eric Graham Howe began his career as a psychotherapist as a member of the original Tavistock Clinic in 1928. In 1931, he published in *The Lancet* the first series of articles on psychotherapy ('Motives and Mechanisms of the Mind', published by The Lancet Press) and thereafter he has published nine books (1931-1949).

These books differed from any others by psychiatrists in this country during that period, in that they brought to bear on empirical issues an understanding that derived from spiritual experience. Since they were written in a clear and simple way, unimpeded by psychiatric jargon, the psychiatric profession evaded giving them serious attention, and since they exhibited spiritual authority anchored to flesh and blood reality, drawing on Eastern as well as Western images and symbols, organized Christianity has also not given Howe the recognition he deserves.[1]

One of the exciting and disturbing things about this book is that Howe does not write *about* anything, existentialism or Zen for instance. His writing *is* existential and *is* Zen. It does not contain faltering or meticulous accounts of Asian or Christian psychology; it employs Asian and Christian images and symbols, with equal ease and with equal authority.

In the last decade, not only Zen, but Hatha Yoga, Tàntricism and other schools and idioms of Asian experience are suddenly much less 'far out' to the Westerner. Chakra, for instance, those corporeal centres of energy known to the Hindus for thousands of years, are now being discovered by psychosomatic medicine. Howe has been using Chakra psychology for years, and perhaps knows more about this field than anyone in this country, if not in the West. This book contains in straightforward and reliable terms an account of the Chakra, in a way that suddenly lifts them out of the region of obscure scholarship and makes them immediately relevant to the practising doctor and patient. What we have here is not a synthesis of different schools, but an original expression in the modern idiom of that which all schools seek to express in more or less rigid and desiccated ways. But here the expression is supple and fresh.

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[1] See Henry Miller's study on Howe, 'The Wisdom of the Heart'. See also *Psychotherapy East and West* by Alan Watts (Pantheon Books).

Perhaps we are now ready to enjoy his simplicity, and appreciate his subtlety.

This country has a curious way of ignoring its great men when they are alive, and honouring them when they are dead. I doubt if this worries Eric Graham Howe very much, but it would be a pity for us if we are not to recognize that here is a distillation of a master psychologist.

R.D.L.

ACKNOWLEDGMENTS

My grateful thanks are due to Dr Ronald Laing and Dr Tom Farewell for their criticism and encouragement, although they must not be held to agree with anything I have written; and to James Wellesley-Wesley and my wife, for their unfailing help and patience in all the more tedious aspects of writing a book.

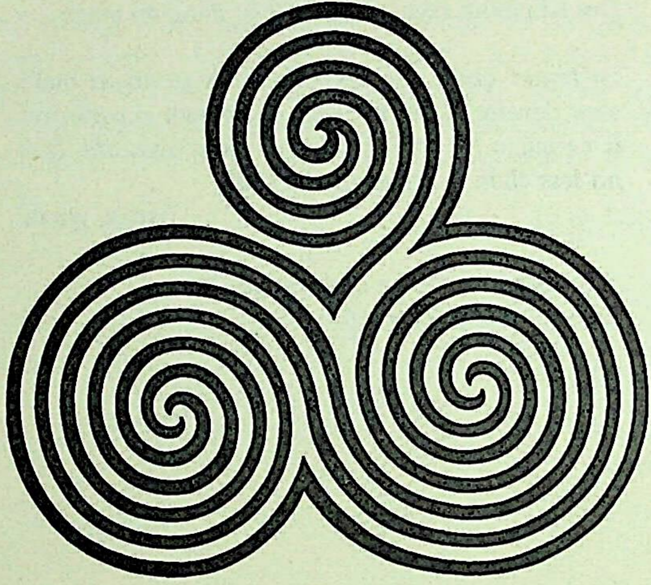
E.G.H.

Our Father which art in Heaven,
Thy Kingdom come, Thy will be done on earth . . .

To regret one's own experience is to arrest one's own development. To deny one's own experiences is to put a lie into the lips of one's own life. It is no less than a denial of the soul.

OSCAR WILDE

'My word!' said the cheesemite,
'What a lot of cheese!'



This spiral symbol is copied from the design of those at New Grange in Ireland dated variously between 2,000 and 1,000 B.C. It is an ideogram suggesting continuous movement, the twin base spirals never meeting, always opposed, interwoven, inseparable and interdependent, contained within the closed but endless single spiral.

Whether or not this was a key to Celtic religious thought, the need of the two opposites for each other, their containment within the evolutionary third, and the unity of the system makes good modern sense of an age-old pattern. T.F.

CONTENTS

FOREWORD BY R. D. LAING *page* 9

INTRODUCTION 15

PART I: THE IDEA

I. *What is REALITY?* 23

II. *Cure or Heal?* 44

PART II: ENERGY AND MEANING

III. *What is Relationship?* 67

IV. *What is Love?* 91

V. *Images, Symbols and Analogies* 108

VI. *The Importance of Fatigue* 132

VII. *The meaning of Time* 146

PART III: FORM

VIII. *The spiritual nature of Man* 165

IX. *Hysteric or Schizoid?* 182

X. *Psychology for the Whole Man* 202

APPENDIX

1. *Some psychotherapeutic terms* 218

2. *What is the unconscious?* 224

3. *What is the therapeutic process?* 228

4. *What makes a good therapist?* 232

BIBLIOGRAPHY 235

INDEX 237

INTRODUCTION

IF there is something seriously wrong with the world today, it is certain that the world is not to blame. Individually we are all responsible. It is no use complaining of our inheritance and blaming some mysterious, ubiquitous 'they' for what has gone wrong; for we are now they. Meanwhile, there are countless physicians, both amateur and professional, who offer to put our world and us to rights. Some have the opportunity to do so. Some even succeed, but only partially and at a price.

Whether our state of sickness be our own or part of a wider world malady, we should admit that we are sick and even be as ill as we are, suffering the consequences, if we are ever to become well. But then we are confronted by our problem. Being sick, how do we become well? Being wrong, how do we become right? What is the actual process, individually and collectively, of our healing? Quick, or quack, cures are offered us in plenty, which are mostly variants of a game of 'let's pretend' or wishful thinking.

But let us face this simple question quite frankly: having got so far off the rails of our collective and individual well-being, how do we get back again? If cure is too partial, sometimes even increasing the price of ultimate suffering by refusing to pay it, how shall we be healed, or made whole, in order that we may live in peace within ourselves and amongst our fellow men again?

As in the art of war, so also in the art of medicine, there is always a great danger of fighting the wars of today in the dead terms of the lessons which we learnt so painfully and at such great expense, yesterday. During my life-time, a revolution has already occurred in a small part of the field of general medical practice, but its importance has not yet been recognized in the battle which is constantly being waged between the medical profession on the one hand and the multitudinous forces of disease on the other. Indeed, those who are in the thickest of the battle seldom know who is winning, or what it is all about. The battle may seem to be between sickness and health, or even between patient and doctor, with the journalists and other critics of both sides enjoying the comparative safety of the sidelines. But recently a new crisis has arisen causing confusion at the very heart of the battle, and raising the question 'Who is on whose side? What are we fighting for or against, and why?' The wind of change which is blowing everywhere, has no respect even for the traditions and hallowed memories of medicine. As usual, it bloweth where it listeth, and its effects are found in far-off and unexpected places.

Not long since, there would surely have been no question that successful medicine depended upon its power to destroy the causes of disease, utterly. Surgery could extirpate the cause of the offence, with powers more ultimately successful than the comparative impotence of medicine, which could only apologize for its inability to do more than occasionally isolate a germ, in order that it might be summarily slaughtered. 'Aspro smashes flue!' expressed in an advertiser's slogan the image of St George (the doctor) and the dragon (the disease, which was sometimes, however, unhappily confused with the patient). At one time, this distinction appeared clear and simple. Health was to be won by the successful defeat and destruction of disease. The patient was either victor or victim in the war in which the doctor did all the fighting for him, except for occasional exhortations that the patient should pull himself together, use his will-power, and of course (before the obituary notices closed finally upon the scene) fight so nobly for his life.

This image, which I have deliberately over simplified, belongs to the days of Wellington and Nelson, when power over the other to put an end to his misdeeds was the only defence which right could claim over the other who was wrong. Of course, he ought to be destroyed; at least, for as long as possible.

But what of the wind of change? Is there no third alternative, no middle way of peaceful coexistence, even in this inflammatory area of conflict and pain, suffering and death? Must illness and disease, and all their train of dubious allies, only be destroyed? And is Death itself, the most destructive of all our enemies, only to be avoided as the final proof that we are the victims of his last inevitable victory?

It is the emergence of this 'middle way', which seems to me to be characteristic of our day and age. I have therefore made it the theme of this book. At this moment, our position is critical even as members of mankind. All over the world, we are presented with the same problem: 'What, if any, is alternative to power over the other?' As a doctor, and particularly as a psychotherapist, I see the problem focused in terms of medical theory, experience and practice. I see our present position to be a watershed, or dividing line, to either side of which the waters flow this way or that, contrariwise. On the one side is the orthodox practice of medicine, surgery and psychiatry, where all are agreed that (a) something is wrong, and (b) it is their job to put it right, as painlessly, swiftly and efficiently as possible. All they need to know is exactly what is wrong and how to put it right, each according to his skill. This entails the successful development of man's power over things, where illness is just another thing, to be got rid of.

But recent developments in our understanding of psychosomatic medicine have taught us to realize that illness has more to do with the people who are sick than once we imagined. In the field of psychological medicine, there are illnesses which are entirely personal in origin, although these may also have physical effects in the world of things. The problem of distinguishing between the thing, the illness or symptom, and the person to whom they belong, is not an easy one. If it is right to have power over things, is it perhaps also right to have power over persons, if only to do them good, perhaps in spite of themselves?

Even in the art of medicine today, however, power over people remains the temptation which it has always proved. Although in the long run power over the other has always proved a fallacy, yet most of us are still looking for a benevolent 'big brother', either in ourselves, or amongst those in authority, especially if they are doctors, who will take care of us and give us what we want, which is not to be disturbed. But who is in control, who is to win? Who is to be the victor, and over which victim? Between you and me, who together form the compound of we and us, as members of a family or neighbours in a street, as partners or opponents in industry, who is to be the boss? Is there no other alternative than power over the other? And in the challenge which is developing between the great political power-blocs of today, such as China (650 millions), Russia (500 millions) and the USA (200 millions), who shall be the greatest power of all, reducing the rest of us to obedience and a new millennium of peace, perhaps? And what hope is there for a little nation of only fifty million souls?

It is against this background of incompatible alternatives that we may cross over to the other side of the watershed, to find there an alien stream, moving in an opposite direction, where the techniques required for doing the job, granted that it needs to be done, is curiously opposite. On this side of the great divide, the question 'What is the matter?' does not ask for a diagnosis, which it is in fact inclined to shun. It is no longer a simple matter of finding the right label, and then looking up the appropriate treatment in the proper text-book. In the fullness of its implication, our apparently simple question is more exacting and particular. What we now ask is 'What is the matter with you, personally, in your particular context, here-and-now, as well as there-and-then?'

The difference of attitude between doctor and patient which follows, is clearly contradictory to the previous practice of medical, surgical and psychiatric orthodoxy. This new attitude of healer towards disease disclaims all power over the other. If the wholeness of life is to be renewed and the patient healed, the healer becomes only a catalyst at a place of needed sacrifice and suffering, mystery and death-into-rebirth. Obviously, on this side of the watershed of healing we are not merely living in a material or scientific world; we are on holy ground. We are dealing with an art and a mystery. This, whether we recognize it or not, is in fact the breakthrough which has occurred since, and even to a large extent in spite of, Freud.

In order to make the analysis of our pair of opposites as clear as possible, I have placed one on either side of the watershed, which I have called the great divide. On the one hand I have placed the establishment, composed of egoic man or homo scientificus, in which we are conglomerated and homogenized so as to be in the best possible position to have power, not only over the other, but even over ourselves. Having so much power over things, we can then either create them or destroy them – or so it seems to us.

On the other side of the watershed, I have placed a person called whole man, who by definition must include – eventually – both all his parts and all his opposites. Here is a group, or gestalt-of-three, to make our wholeness: self-and-shadow, or I-experience-it. On this side of the great divide we are now actually living in a world of true relationship.

A breakthrough is now threatening a breakdown of all our past habits of thought, accepted authorities and agreeable ways of life. It has become increasingly obvious that something has been left out, and it is for this mysterious factor that we are now searching.

Meanwhile, if the unknowable and ever-changing mystery of life is to have its open way, the establishment can make nothing whatever of such an irresponsible novelty, except to foresee an impending, but for them fortunately preventable, disaster. They can always stop the change of which they disapprove by force, or freeze it out by continuing to ignore it. If the establishment is to survive, heretics must either be burnt or ignored, which is always the safer and usually the more effective alternative. By definition, we must remember that 'they', who are the establishment, are the ones who do have power over the other.

It is the habit of the establishment, therefore, when meeting unruly life, to do everything in their power to stop it. Thus parents treat their high-spirited children, and the church their heretics. But life cannot be so conveniently stopped. Instead, it becomes deviated into alternative channels, which we now recognize as physical illness, neurosis, delinquency or schizophrenia. It is the theme of the following pages that the establishment, as the embodiment of SELF-avoiding and self-seeking egoic man, has produced its own complex variety of sickness and dis-eases. Egoic man, having thus made himself sick by avoiding his dis-eases, can hardly be expected to meet with much success in healing them by using his innumerable methods of curing-by-destroying them.

If egoic man, who is you and I, cannot heal us of our miserable ills, who can? The answer which I have attempted to suggest is that, given the chance, Life can. But of course it must be given the chance, which is against much pressure in the contrary direction, due to the reasonable anxieties of egoic man. If our healer is ever to be found within ourselves, we must be prepared to do more work upon our selves, and pay more attention to one another's subtleties and complexities, than we have done so far.

In the sub-title, I have called this book a therapeutic experience. I want therefore to end this introduction with a warning and some apologies. The warning is that reading it is intended to be an experience on different levels. It has not been written as an intellectual exercise in abstract thought, but in order precisely to confuse that evasive process. I have preferred to discover differences rather than to conceal them, on the assumption that we cannot become truthfully related until we have first been properly divided.

New ways of thought require the breaking down of old mental habits. I have therefore made use of CAPITALS and half-Capitals to distinguish shades of meaning which the same words, making the same sound, cannot distinguish. Thus SELF-LOVE means in this text something different from self-love, as SELF (central) is different from self (peripheral) and LOVE (heavenly) from love (earthly). The exact difference in meaning must be left to the reader's capacity to discover it in terms of his own experience.

My last apology is for making use of so many ideograms and diagrams. I use these either when words utterly fail me, or else to supplement them. Although the meaning of the diagrams is as fully verbalized as I can manage in the text, I include them because they also mean more than I can say in words. If the reader will bear with them for a little longer than the even flow of words requires, I hope he will find that like eggs, with a little hatching they will come to life.

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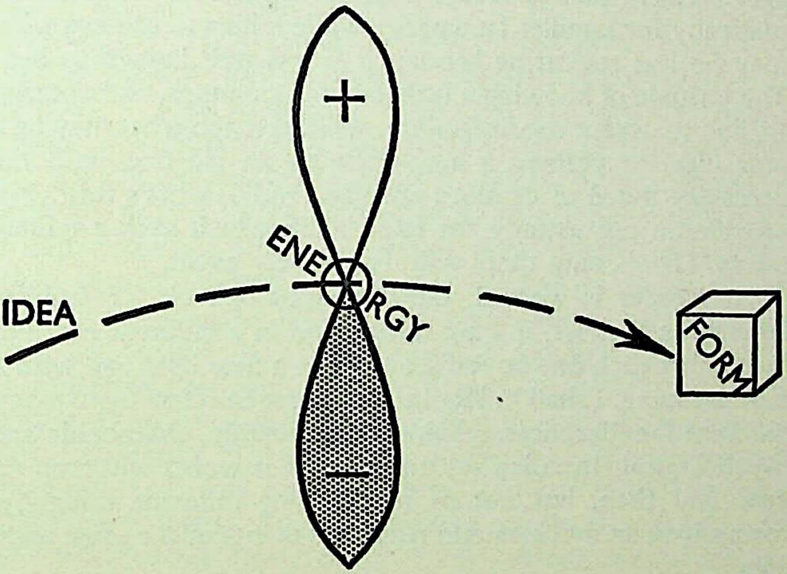
1963/64.

PART I

THE IDEA

CHAPTER I

What is Reality?



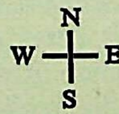
MOVEMENT THROUGH A MULTI-DIMENSIONAL FIELD OF EXPERIENCE

What this chapter is, and is not, about – reality is a secret, or partly so – reality is energy in relationship – reality is a personal experience – the origin of consciousness – reality changes at different times in history – the great divide – what is experiential or existential reality? – to what is our experience of reality relative? – reality is like a game with mirrors – the reality of myths and dreams – the reality of illness – reality is tragic – but is reality actually sometimes insufferable? – reality can be so simple.

(1) *What this Chapter is, and is not, about*

The question 'What is reality?' may at first suggest that the subject of this chapter is to be a discussion of comparative religion, with a critical enquiry into the various ideas obtaining in the different philosophical and psychological systems which are current today. I hasten to reassure the reader that this is not the case. In fact, an extensive knowledge of such matters will prove to be more of a handicap than an advantage, because such a reader will be inclined to search automatically for familiar landmarks, while failing to observe what may be less reassuring because it is less well known to him. The attitude of knowing a little but not too much, and of being willing to accept the unfamiliar, will approach what may be a new idea, or perhaps a new angle on an old one, with the necessary mood of cautious enquiry. 'Hullo, what's this?' will provide an opportunity for experience, which such a telling-off as 'This is only that!' will dismissively avoid.

The reader is warned, therefore, not to look for familiar landmarks because, if I am using them in a different context, they must each one be rediscovered in a new light and with a new meaning. I shall in fact in due course be referring to many different familiar ideas, religious and scientific, philosophic and psychological. In doing so, many familiar words will crop up now and then, but not as representing different things-by-themselves, so much as different view-points of the same basic idea.

I would not if I could make this basic idea entirely plain at this stage. If I were to do so, it would rob the pages that follow of the exploratory and experiential value of working at this problem of 'What is *reality*?' Indeed, if I were to say that the basic idea is that of two pairs of opposites sharing a common wedding in the presence of a special blessing, I would only be putting into words the pattern of the ancient Mandala ⊕, of which we shall be hearing much more later. Or I could set my pairs of opposites more plainly on a cross, as 

and ask the reader to regard these as related directional trends, at right angles to one another. What begins at E is moving towards W, and what originates at N is falling towards S. The crucial point, obviously, is in the middle between the pairs of opposites. What I want to suggest is that here am 'I', the experiencer of these different aspects of reality. Whatever may seem to exist apparently by itself, forms part of a whole and belongs to a total context from which it draws its meaning.

What I shall be describing in the course of this book is how W (Western or egoic man) has taken over from the other parts of the system, cutting himself off from, and even denying the existence of, N E and S, and the results that have followed for good or ill from this apparently progressive line of human behaviour. I shall further be suggesting that the creation of reality is a personal and experiential process which is constantly and ceaselessly at work, but against the opposition of a contrary process which aims at the destruction of creative life.

The virtue of the process is not at W, in spite of the fact that egoic man is inclined to believe in his line going up and on expansively for ever. Neither is it at the infinite centre, where the lines cross in the middle, where 'I' am; nor in the infinite all-embracing periphery, where 'I' am also, but in a different aspect. (These two infinite boundaries of our personal experience of reality will be referred to as the VOID). More important than either of these is the true growing point of the 'son' at S, who is born between his parents of E and W, but also directly of the 'royal line' from N. Here 'form' is being rescued and distinguished, or born, from 'matter', or mother, at W. The purpose of this creative process is that the birth of the son, with his royal inheritance, should be carried forward in the development of form, communication and relationship, with the appropriate change in the state of consciousness which must go with this advantage.

Egoic man, at W, being unconscious of N, E and S, can only describe them in terms of his own 'unconscious'. Of course, they are all in fact other 'states of consciousness', with the particular state of mind at W concerned only with the measurement of an abstraction from the total reality. This has been referred to traditionally as MAYA, or unreality, illusion, but egoic man now regards it as being even scientifically real.

This then is what the book is about, but here are two quotations to give a clearer idea of our common origin as children of experience:

'There was something, undefined and incomplete, coming into existence before Heaven and Earth. How still it was and formless, standing alone and undergoing no change, reaching everywhere and in no danger of being exhausted. It may be regarded as the mother of all things.'

LAO TSE, *Tao Teh King* XXV.

'I am the beginning, the middle, and the end of all beings.'

KRISHNA, *Bhagavad-Gita*

But the reader should not assume from these quotations that this book has an oriental or esoteric trend. By its persistent reference to S, as the 'son of man', and the central position of the Christ upon the experiential cross of reality, dependent upon his 'Father' at N, Christians will, I hope, feel themselves to be at home.

Yet, oddly enough, by its insistence upon the importance of form, attention and applied consciousness, the book may seem to some to have a rightly scientific, and even existential, trend.

(2) *Reality is a Secret: at least, partly so*

If reality is a relationship between the unknowable and the knowable, then it follows that reality is essentially a mystery and, in its entirety, unknowable. This of course also applies to persons, who all share in their entirety the nature of reality.

Important as this assumption is in itself, it becomes still more important in its application to human beliefs and consequent behaviour. It is as if we cannot bear this barrier beyond which all is not only unknown at present, but even unknowable for ever. If we are ever apt to experience anxiety, then surely this is the very situation to induce it, and the compulsive behaviour which is aimed to end it.

The claims of humanism are not as obviously a threat to mankind as are the claims of science, which proclaims that if not today at least tomorrow or one day, there will be no barriers to human knowledge and no limit to our know-how.

Perhaps, however, it is in our more intimate domestic behaviour that we are most endangered by the existence of the unknowable in the very heart of the family, in the ones we love. Surely it is here that the question of power over the other or not, gives rise to the most compulsive behaviour in order to make plain that the answer is in the affirmative. Human nature, essentially curious, becomes doubly so under the compulsive pressure of our paranoid anxiety: 'What is going on over there behind that screen of invisibility? I MUST KNOW!' So love, which is a mystery, becomes reduced to sex, which at least seems as if it need not be.

It is always women and children who suffer most from this attack upon their privacy, because they hold the secret answer to the question, 'What is reality?' Only they can experience it, which is hard to bear for those others who cannot, or will not, dare to do so much themselves.

Perhaps the most important effect of the unknowable aspect of our selves upon our behaviour, however, is the fear which the knowable aspect of our selves, feels towards that which is beyond itself. It seems to me as if there is an aspect of myself which is in no sense mine, nor on my side. It appears to be my enemy. It appears to me as if 'I' am not only impossible to handle, but in fact that 'I' provide within myself a dread threat to my existence. The finite perhaps rightly fears the infinite, and my potential omnipotence may well seem to me to be experientially too dangerous.

For this is a matter of dreadful experience, in the very marrow of our bones as it were, and not a question of theory or belief. For 'me' either has to live with 'I', or else get rid of 'I's larger part and so live with 'me' alone. In practice this seems apparently to be the lesser threat, in spite of the fact that all 'me' feared from 'I' is now projected onto everybody else, so that 'they' must become my enemies. With so many enemies surrounding me, it seems clear that I am going to be kept very busy trying to make my world even tolerable to live in, unless I can make them into friends. And all this effort must be without the benefit of help from 'I', whom 'me' has preferred to disavow as being an even greater threat to my security than all my outward enemies could ever be.

(3) *Reality is Energy-in-Relationship*

The reality which I am about to describe is total reality, or the reality of life itself, from which our personal consciousness is only a limited abstraction. This latter will be called our 'egoic consciousness' of 'egoic reality'. I will attempt to show it against the background of, and in context with, the total reality of life, which is something that egoic man can never see.

Reality today is known to be very different to what it was thought to be a century ago. Our state of consciousness has changed and so have our ideas about the world in which we live. Whether we are considering the macrocosm of the stellar universe or the microcosm of the intricate structure of a single cell, we know that in its essence, in itself apart from our personal approach to it, all form is energy-in-relationship. In fact the mind of modern man, even of the man-in-the-street, knows that the old idea of form is as much an illusion as the Buddhists knew it to be 2,500 years ago, when they called it Maya, which meant illusion. However solid any structured form may seem to be in our similarly structured mind and senses, in itself reality is energy in relationship. However reliable the performance of our machines may be when they are launched on the almost infinitely complex operation of a flight through outer space, in the end it all amounts to the behaviour of certain constellations of energy, in varying relationship with one another. Energy must be thus contained in images, things or persons: but it is the relationship which counts.

There is no question whatsoever that the world of egoic man is real. It is in fact as real as egoic man himself is real. The world in which he lives and moves is one which he has proven for himself. Indeed, to a large extent, as we shall be seeing later, he has himself invented it, with care and patience over many years of the history of human endeavour.

(4) *Reality is Personal Experience*

This statement depends, of course, on what I choose to mean in this particular instance, and for my particular purpose, by 'reality' and 'personal'. If these words could be written in small letters, for a smaller version, to indicate an abstraction from the whole; and in capital letters for the TOTAL REALITY, we should be doing what I intend to do later, when I come to write of 'love' and LOVE. So let us now write of 'person' and PERSON, of 'reality' and REALITY. The noise of each may sound the same, but between their meanings stands the 'great divide'.

In the beginning, PERSON: before birth and after death, PERSON. PERSON is an original and an ultimate, albeit changing, state of BEING. Therefore, let us say at once forthrightly: 'I really AM a PERSON; let who will gainsay my rights as such, the fact is that I have my rights, because I AM A PERSON. As such, moreover, I am unique. There never was, and never will be again, just such a PERSON as I AM. And if you will further admit that even as a PERSON, I am capable of experiencing change, then how will you ever know who I AM, at any particular moment of our meeting?'

A PERSON, then, by definition is, essentially and in his entirety, unknowable. If 'I' am so far beyond your ken, then you may perhaps come to know a little about 'me'. But this is only if you pay attention to 'me', and do not approach me only with your false assumptions, your preconceptions and your desirable, to you, conclusions. Indeed, if you look me in the 'eye', through 'me' you may see 'I', but this can only be so if you have already experienced your own 'I' in yourself.

A child is such a PERSON: but so is a lunatic or a murderer, although in their cases their PERSONS may have been deeply confused and obscured by the mal-development and defensive deviations of their PERSON-alities, or 'persons'.

REALITY is PERSONAL. Egoic man is a person, but his reality is not personal. In fact, it may be quite a-personal, or even anti-personal, if it is in bad hands, or used with ill-will. But even, or perhaps especially, if activated by the very best intentions, in any crisis it will be proved that persons are anti-PERSONAL. For PERSONAL REALITY is the greatest threat of danger to personal reality, because it is unknowable, and we cannot do anything about it but accept it, or discover it as it is. Like the will of God, it is a mystery. But it is the very essence of our experience of life.

(5) *The Origin of Consciousness*

In order to understand our experience of reality more clearly, it is necessary to realize the function of consciousness, about which we are apt to be most confused particularly because of our emphasis upon the false importance of 'the unconscious'. As there are so many different states of consciousness, I shall be making use of the convenient device of capital letters again to make distinctions which are visible to sight but not audible to sound. Therefore when I write CONSCIOUSNESS, my meaning is poles apart from what is usually meant by consciousness. To repeat my premise once again, in the beginning I AM a PERSON. So, in the beginning there is a state of BEING in PERSONAL CONSCIOUSNESS. I claim this for the beginning of your SELF, my SELF and every other SELF, as from the beginning of the world, which originated and was made, as all else must be made, from CONSCIOUSNESS. I would rather not call this concept GOD, because this word has already caused us too much trouble and confusion, owing to its misuse by egoic man for his personal advantage and self-improvement. Fortunately for us, however, egoic man has not yet misused the idea of the VOID, the non-conceptual emptiness of the unmanifest SOURCE, the cause of all creation, even in our very SELVES. Out of NO-THING has REALITY and PERSON been created: and upon this same NO-THING must we come to depend, if ever we are to be healed of our anxieties.

The act of creation, in the beginning, is an act of attention. It is a special kind of 'meeting', or 'giving in-to', the other. 'God so loved the world that he gave . . .' and the Incarnation followed, as it must continue to do for ever, REALITY being a time-continuum. It is every man's, woman's and perhaps even more so every child's, constant way of creation by attention, exploration and experiment.

In the beginning we pay attention to our world, to our play and our play-mates, also to one another. This early form of CONSCIOUSNESS is common to children (up to 3 or 5?), but it degenerates subsequently into the common habit of consciously 'thinking about' things-by-themselves. But originally CONSCIOUSNESS, through the medium of attention and play, implies a true relationship with PERSONS in a REAL world. Consciousness, however, does not imply any such relationship, either with REALITY or PERSONS. It is concerned with manipulating, improving, working on or thinking about persons, as abstractions who can be known about, and done things to, for, or with, as things-by-themselves.

As the most common shells upon our sea-shores repeat the pattern of the waves, but spiral-wise, so the continuum of our evolution is also projected through the cyclical pattern of the spiral. CONSCIOUSNESS begins as a centre to a circle, a point drawn from the VOID, and 'sent spinning' into space. At this point it makes its deep central statement THAT I AM: but also, and far more important, THAT I AM becoming 'me'. In the ever-expanding circles of the spiral, I AM becoming, as I am thrust forth, projected outwards, into 'me'. This is the process which is known as Time, where I am becoming increasingly diversified, and even degenerated by my SELF-diminishing, into 'me'. Ultimately, consciousness is thus employed as a means of differentiation, 'this is not that'. Its world of experience is cut into fragments of sensory experience, now. The whole of CONSCIOUSNESS is divided into the myriad parts of consciousness, which is the field of experience in which egoic man now comes to play his part.

(6) *Reality Changes at Different Times in History*

Over the thousands of years of man's evolutionary development, his experience of reality has been constantly changing as his state of mind, or consciousness, developed. It was a common error of our earlier anthropologists to project their state of mind upon the object of their studies, thinking that a primitive savage could behave as he did for reasons that would appear reasonable, or unreasonable, only to the anthropologist himself. We know better nowadays. We know, for instance, that a man's state of mind, or consciousness, can be not only different from, but reciprocal or even opposite to, that of a woman's. The minds of men and women work on different wave-lengths, or dimensions. They should therefore only be expected to meet in so far as both sexes realize that they are ambivalent, sharing similar instruments, even if they do not always know equally well how to use them. Similarly, children are not only on a different wave-length from their parents. Their wave-lengths vary even for themselves as they grow from year to year and sometimes almost from day to day.

Different races also have states of consciousness that are very dissimilar to one another. Although black and white races may show a similar potential of intelligence, this does not mean that their viewpoint can ever be the same. To project our own viewpoint on to others, whether they be wives or children, Americans or Russians, Africans or Chinese, atheists or Jews, is to miss the point of life's infinite variety, and to endanger in practice our personal sanity. For how can we know what it was like to be an Ancient Briton, 3,000 years ago: or a Polynesian islander: or a Greek philosopher of 300 B.C.: or a Jew at the time of Christ: or even in more recent times, what it was like to be a Victorian father? It is better to agree that a Christian cannot understand the mind of a Buddhist or a Hindu, rather than to assume that we are best, and that alternatives to our familiar way of life and thought are not so good as ours.

(7) *The Great Divide*

It is certainly safe to claim that the state of mind of ordinary men after the scientific or industrial revolution, or after the invention of printing, or after his conversion to Christianity, must have differed from the state of mind which preceded it. There is a constant interweaving process between mind, on the one hand, and the world in which man lives, upon the other. Mind changes matter: but matter also changes mind. It is thus that all things flow, as Heraclitus said. But some hundreds of years after his death, Plato and Aristotle were of a different state of mind, and saw reality differently.

For Laotse Buddha, Aeschylus, Heraclitus and Sophocles perhaps, the world was still whole, and was experienced in terms of its relationships of part with part and part with whole. Then man still moved with nature in an experiential process of rhythm and of law. He was then more concerned with what was wholly true and less with what was partly good. But perhaps somewhere about 300 B.C., a great divide of consciousness was crossed which prepared the way for the scientific revolution on the one hand, but also for a dangerous state of social and personal schizophrenia on the other. Socrates, Plato, Aristotle: the Jewish Church: certainly the Christian Church under the Emperor Constantine after the Councils of Nicea in 320 A.D. (but perhaps not the original teachings of Christ, before they became politically useful to the Roman Empire), all these were concerned to discover an abstracted reality of things-by-themselves, objective not subjective, static not moving. On these terms science could proceed and did; but the more general concern was towards what seemed to be good, rather than what could be proven to be true. On these terms, the conceptualized rather than the experiential viewpoint of reality was founded. Our subsequent state of consciousness has dangerously divided self from other, soul from body, good from bad, science from religion, until now we are divided into separate parts and systems, races, religions and persons. In spite of all the progress of egoic man's scientific discovery in the world of atomic physics and modern medicine, something has been lost, which has to do with the experiential value of his personal relationships.

At least, this was so until recently. But science and physics have now re-discovered the reality of relativity, so that we are in process of developing a new state of mind, a new consciousness, in which we can know again an undivided world. The great divide which was crossed from left to right somewhere about 300 B.C. is once again being retraversed in the opposite direction, as we move from the divisions of abstract science towards the mystery of relationship, between part and part and part with whole. This could well mean the beginning of another stage for Man upon his time-track journey, with a new development of consciousness and the birth of a new age.

(8) *What is Existential, or Experiential, Reality?*

Reality being an emergent process, life in its experiential aspect may be properly regarded as a constant state of emergency. Egoic man, however, being also anxious man, has done his best to make life as safe and sure as possible. By intellectualizing instead of experiencing, by thinking and talking about life, by giving names to things-by-themselves and describing them in detail as men do, egoic man has almost brought about an end to the insecurity of our personal experience of the ever-changing relationships of life.

Both Buddhism and original Christianity were concerned with the meaning of experience. Zen Buddhism (which was founded in about 600 A.D.) more particularly emphasized experience as the way, or middle way, of life, and produced in different forms many miracles of artistic beauty. Kirkegaarde, at the end of the nineteenth century, Jean Paul Sartre during and after the second world war, and certain modern philosophers like Hidegger, have seen the point, and by re-stating it have been in danger of losing it by not losing it. It would seem, however, that the problem of *experienced relationships* is in the air today, as an essential product of the wind of change. It belongs particularly to modern psychotherapy, but otherwise, like truth itself, it can belong to no man, except in so far as he can experience it.

What then can we regard as the salient features of existential or experiential reality? I would suggest the following:

(1) it is an experience of a relationship which comprises four parts, in the four terms of I-experience-it-now. The experiencer may or may not contain a transcendental element, which was certainly present in Buddhism (including Zen), in original Christianity and in Kirkegaarde, but is not necessarily found in the opinions of Sartre and his followers.

(2) it is non-conceptual and free from any defensive preoccupation, either with aim or origin. Traditionally, the Chinese called it 'wu-wei', the aim-less or way-less way. For the early Celtic and Druidic traditions, experience was what 'hap-pened' or 'happed' to you, and that was life. There was no more to say about it, and nothing must ever be written down.

(3) egoic man is therefore the antithesis of existential or experiential man. The present trend in the wind of change is a necessary swing-back of the pendulum from periphery to centre, from objective to subjective, and from thinking-about-it as an intellectual abstraction of things-by-themselves, to a more simple, direct, personal experience of an exact relationship.

(4) although so much discussed by men, existential or experiential reality is really only the normal life of women and children. When they are permitted to be as they are, women and children just *are* and *know*. But this naturally annoys egoic men very much, which is perhaps why women and children are so rarely permitted to be what they are.

Meanwhile, egoic man is clearly self-satisfied with his position as a real person in a real world. He is down to earth, he says, and no nonsense. He knows he knows he knows: and all he knows is in his text-books, filed for reference, accurate, objective and complete. To be 'subjective', for him, is to be very wrong indeed. To be 'enthusiastic' is only to be still more subjective, and so more wrong than ever. He is the perfect civil servant, identified with the rightness of the establishment, the same yesterday, today and tomorrow. He is in a very strong position. He keeps his world safe from the uncompromising threat of life, or experiential reality, by which it is constantly – but fortunately for him always unsuccessfully – assailed.

But experiential reality implies uncertain undefendedness, and non-conceptual readiness to confront, not only the unexpected, but also the unknown and the undesired. This is what lies, as the next development for Man-the-traveller, in the mysterious movement of his experience of consciousness from one state to another, upon this side of the Great Divide. So it is no wonder that our new image of new man has few friends, but many enemies.

Meanwhile, our most effective contraceptive against change will always be the preconceptions of egoic man.

(9) *To What is our Experience of Reality Relative?*

Obviously existential reality is not so easy to experience as it first might seem to be. Tied as we are to memories of past experience, too often with the compulsion to avoid them, and the desire to achieve the security of gaining some future aim, we are no longer free to experience life apart from the conditions in which it happens. Unlike the Irishman in the story who wanted to be somewhere else, we must start from where we are, now. So let us try to set out a list of the conditions to which our experience of reality is actually relative and by which our behaviour is either partially influenced or wholly determined:

(1) Our experience of reality 'now' is largely determined by some past experience, either of a similar or dissimilar, pleasant or unpleasant, nature: e.g. 'I know all about that, it is only an X'. This will of course absolve us from the necessity of ever experiencing X at all.

Most of us, most of the time, are more under the influence of our undigested past experience, as something to be avoided, rather than being related to the present opportunity. Most of us have experienced too much, too often, and too soon, of something unpleasant, even if it was only the pressure of numbers of other people, or the need to accumulate information for the purpose of passing exams. It became for most of us a primary necessity to avoid being hurt, or being criticized. Therefore every subsequent moment of our experience is regarded as offering another threat to our security. The injunctions of childhood, which were so often SHUT UP! STOP IT! YOU OUGHT TO BE ASHAMED! have achieved their aim. Thus the defences against the past remain intact, to stand between us and the not-so-dangerous 'now'.

Our motivation, therefore, is only partially the positive one of 'I want it *now*'. We are more frequently motivated by 'I want to avoid what happened *then*', when I was made to feel unbearably frightened, insecure, ashamed, or inferior. Thus we all have a chip, or picture, on our shoulder, derived from the past which may be long forgotten, but in regard to which our day-to-day behaviour is still relatively determined.

(2) Our experience of reality is relative to *what we desire*. I do not experience rain if I wish it to be fine. What I do experience is resentment or disappointment. If I want you to love me, I do not experience the justice of your critical remarks; I only feel hurt and offended by what you have said.

(3) Our experience of reality is relative to an idea, myth, or mental picture, of which we are usually totally 'unconscious', in the sense of being blind to its existence. We have such pictures, whether derived from inner archetypes or outer experience, of good and bad parent figures. Our behaviour may be completely determined also by the picture which we hold of ourselves, whether as a success or a failure.

(4) Our experience of reality is relative to the instruments we use, be it heart or brain, eye or ear, intuition or 'extra-sensory-perception'. Our experience of reality may indeed sometimes be of someone else's reality, and not our own at all. The differences in information derived from our different instruments may be as great as those between a telephone and a

micrometer, but they all afford us some different communication with total REALITY.

(5) Our experience of reality may be actually determined by the object of experience itself, as something which is in fact distinct-in-itself from our relationship with it. This is certainly possible, although it is improbable. It is wiser for us to enjoy our own experience for what it is worth, rather than to regard it as obligatory on any one else to do the same. This warning particularly applies to parents' experience of their children. They do not see them as they are, but only relatively, against the determinism of their own personal background of desire and fear.

That reality is always a medium of communication may seem at first to be a strange idea, but further consideration will prove that any experience of reality is always some kind of communication. We communicate with the world outside ourselves by means of the senses, or between one another by means of speech. But our experience of beauty or of love, of horror or of wonder, is also due to a communication on a different level, using a different medium or instrument. Any communication must always be somewhat mysterious, and we have needlessly restricted it by thinking that it is limited to words and meanings which can be fixed in a dictionary, or measured by scientific (egoic) man.

(10) *Reality is like a Game with Mirrors*

Our inner world is projected outwards on the screen of appearances, in much the same way as a cinematographic film appears to have its own illusion of reality in the world we see upon the screen. We see the present in terms of the past, the actual in terms of the feared or the desired. Those who fear death see death in all they fear. Those who desire to be loved, see love, or more often the lack of it, in all they see. Few see what is of itself, when all that is real-in-itself is obscured by the projection on to it of what is only real-to-us, which is usually some past experience of reality to be avoided.

The parents whom we have *not* had are sometimes more important than the ones we have experienced. In contradiction to the determinism of the psycho-analysts, we live IN

SPITE, and not BECAUSE, of our conditioning; which is a verdict most rightly upheld by our judiciary.

The task of our outer father and mother is to represent, and so to affirm and give reality to, our inner 'father' and 'mother', who hold in our inner world the images of our potential bisexuality. We need both parents, because we are originally both, within ourselves. Hence, in the absence or misbehaviour of either, the need to find a parent substitute, or else to find in phantasy what we have lost in fact. Fortunately for us, our hidden reserves within each inner world include a hierarchy of antecedents, from our grandparents back into the mists of time and history. Between these real inner and outer worlds, each one of us must stand, somewhat confused and not a little afraid until, by one means or another, we can each find our own personal standpoint. It is to be hoped, however, that this will not require the total defeat of our inner real resources.

Thus the mirror traffic between the inner and the outer world flows both ways, to and fro. 'I am a camera' is dangerously true. Even in the womb, the embryo is being impressed 'photographically' by its environment; the more so because at this stage there is no mental filter to protect the recipient from the impact of an experience, which must therefore be 'all or nothing'.

These pictures which are printed earliest upon the sensitivity of our minds, or lack of them, can be so disastrous because, although they may be real to us, they are completely destructive of the experiential reality which may subsequently be presented to us. The imprinted photographs may be of good-mum or bad-mum, of good-little-boy or bad-little-boy, of unwanted child or spoilt child. They will all recur projected again and again, as destroyers of the real in the reversing and distorting mirrors of experience.

The idealized picture of romantic love, whether between mother and child, or between lovers who will 'marry and live happily ever after', can also be only an invention to avoid experience, by reference to which the ability to experience real love can be destroyed. Similarly, a picture of being a good-little-boy, or a bad-little-girl, makes it increasingly difficult ever to be a real person. Thus the 'good' must be seen only too often as the destroyer of the 'true', as the half-life in a half-reality is the destroyer of the possibility of the fuller life-in-reality.

(11) *The Reality of Myths and Dreams*

From what has been said already, it is apparent that, whether we are awake or asleep, we are the victims of a wonderful mixture of images, which somehow sort themselves out to make a world of apparent sense and continuity. This is not very different from our world of dreams, except that in sleep we are contained within our inner world, with all its past conditioning. The point which I shall be making later, however, is that in sleep we are more under the influence of the forces of the inmost 'I', which is the healer. There is no doubt that sleep is an intense period of repair and of healing activity. It frames a reality of its own, and the experiences which occur to us in dreams are as real and as respectable as they are under any other condition, as long as we are attentive to the limiting nature of these conditions.

Incredible as it may seem to egoic man, myths and dreams are communications of significant reality, as long as we are prepared to admit that Heaven and earth, Gods and men, I and me, centre and circumference, are equally real: and that relationship and communication does exist between them, independently of the expectations of egoic man.

Myths are the dreams of a people, as dreams are the myths of a person. Both assume the reality of origin, of the ultimate, of the PERSON and of the GODS: both assume the reality of time in history: both use the common everyday techniques of drama, art and imagination: and both form the link or bridge between the unknowable BEYOND, and that little which is known to egoic man, here-and-now.

(12) *The Reality of Illness*

It is the thesis of this book that even illness is respectable, and requires our attention if we are ever to experience the healing of egoic man.

Given one of any pair of opposites, it is the instinctive habit of egoic man to grasp the better and avoid the worse. But why should he not do just that, because egoic man is pre-eminently reasonable, according to his lights? The idea of health being achieved by destroying disease is basic to scientific medicine. But the danger which we shall be discussing in the next chapter is that a valid half-truth becomes untrue, unless it is kept in constant confrontation with its contradictory other part.

Egoic man experiences his opposites of 'sick' and 'well'. But the great divide with which this book is concerned is: what is to be the relationship between them? And, in particular, what is to be our relationship with this other, this shadow on our lives, this sickness, this symptom or dis-ease?

It is our thesis that egoic man has brought his disease into being by his avoidance of his dis-ease, or capacity for suffering, in his attempt to cure himself. By committing surgery on this shadow of his other side, he has fastened it the more securely upon himself. Ultimately power over the other can only be obtained by killing our enemy, whoever he may be: but, being dead and still tied to us, he only threatens us the more. By killing him again and again, we only aggravate the severity of our troubles.

However, our thesis will be that there is indeed a way of healing, or of making whole, by accepting REALITY, in terms of personal experience, just as it presents itself. As such, it is not to be approved or avoided, but to be strictly accepted according to the discipline imposed upon our experience by the way of Life on the other side of the 'great divide', where all is to be personally suffered, endured or enjoyed, in time.

(13) *Reality is Tragic*

Egoic man is apt to make the best of his experiences and lives hopefully frowning on those who would be less cheerful than himself. All will be well, he hopes, if not today, one day. Love will make all things right. Therefore, we have been exhorted to love one another, but we must admit that such benevolent exhortations have never really met with much success. By insisting so strongly that we ought to love one another, Christianity has in effect not only interfered with our normal sexual development, which is not like romantic love at all, but also with certain innate trends of cruelty and hatred which are necessary aspects of our reality, at least during our early experience of Life.

If we are willing to face the facts of history, especially during our own life-time, we must surely admit that all is not so well as egoic man likes to pretend. It is as if, in his avoidance of the impending evil day, he is hoping to avoid even death itself. But it is not only the ultimate experience of death which comes for all of us that makes life tragic. Surely, to admit the reality of the VOID, the reality of the trafficking between Gods and men in imagination, myth and dreams, and the reality of the warring relationships between men and women, is to declare the necessity for our experience of tragedy. On our journey from Heaven to earth, from PERSON to person, from INFINITY to measured space and time, from SELF-at-birth to self in our alleged maturity, all must be lost not once, but many times. In order that the Self must be born, the SELF must die; and, reciprocally just, in order that the self may be born, the Self must also die. There can be no birth without the loss and pain of previous, unwilling, death. But, again reciprocally just, this death is not the end but the beginning of a new and different reality, under different conditions, with a fresh chance of finding the freedom to enjoy it better than we have done before.

Therefore, viewed as a whole, as it were from the side or wings of the stage of life, this experience of tragedy is all for our better entertainment. As the hero struggles with the monster, we realize that there is in the end neither victor nor victim. It is the fulfilment of our life which should be our aim: not avoidance of defeat, nor victory, but only travelling on.

If life has its tragic element, it is only part of reality, as we know from our experience of Music Hall, which at its best has always been very near the heart of the matter. If there is comedy in tragedy and tragedy in comedy, there must always be laughter somewhere at the heart of things.

(14) *But is Reality Actually Sometimes Insufferable?*

However, if we are to face our truth experientially and as it affects us personally, is life in fact sometimes insufferable? Is our personal experience of reality sometimes beyond our limited capacity for acceptance and suffering? Is this what our egoic activities are all about – not for getting somewhere, but for getting away from the intolerable fact of insufferable pain?

Is life perhaps not for getting something from it that we want in the future, but only for forgetting what has already happened to us in the past? Is optimism for some of us only a protective front of cheerfulness to cover a reality of endless pain?

It is not for nothing that the Christians hold their Son of Man upon His cross, in order that he may bear the load of suffering for our sins. This is no pretty picture of a congenial world in which egoic man can enjoy the random appetites of his flesh. Christian theology has always taken the pessimistic view of matter, flesh and human appetite for happiness. As things-by-themselves, they must all be redeemed by loss, death and suffering, before the TRUTH of 'I' can be borne in upon resentful and resistant 'me'.

It is an interesting confirmation of the more pessimistic view of egoic reality that Freud, as taken over and redeveloped subsequently by the work of Melanie Klein, should have come to believe that our earliest experiences of infancy are those of deprivation and assault. According to their views the primal experience of the infant in regard to mother must inevitably be of *separation*, and this is now regarded as having been in fact *experientially intolerable*. This is called the *depressive position* of the infant, which he does all he can to avoid, at the expense of a subsequent development of neurosis, physical illness, psychosis or delinquency. Worse immediately follows, however, because, according to the same opinion, even in the first few weeks of his experience and certainly in the course of months, the infant is confronted experientially by the intolerable fact that THEY not only do not care to support, but are actively concerned to frustrate and deny him. This is called the *paranoid position* and it is compulsively escaping from it that is believed to cause the development of every subsequent attempt to obtain power over the other, by one means or another.

What is certainly agreed, however, by the great majority of therapists is that, although our human ills of every kind may seem to be temporarily alleviated by having what we want, even to the extent of seeming 'cure', a true healing in the sense of a lasting result and return to a full enjoyment of life, can only be obtained by those who are able to bear the tension, and experience the insufferable strain, of living through the depressive and the paranoid reality of experience without any kind of escape whatever. Only thus can egoic man be truly healed, which is the subject of our next chapter.

But if his partial 'cure' can be so painless and easy and his ultimate 'healing' be so tediously painful, we may well wonder what it can be that makes the harder course worth while?

(15) *Reality can be so Simple*

'Once upon a time, by chance it so befell, that I happened upon a certain adventure, meeting a fearful horned monster in my path. But happily, no sooner had this come about, than I realized that this was in fact all my lot and I was content that this should indeed be so. Therefore, I greeted my monster frankly, face to face, saying to him: "Hullo!" Desperately, we fought against one another until the bitter end. At last, each of us having reached his own extremity, the other said to me, "Would you please tell me what this battle is all about? For I am only your other self, my friend".'

Thus simply may be told the story of the Self, who is the traveller, the hero and the Prodigal Son. It is our common tale, but at times it becomes uncommonly complicated.

CHAPTER II

Cure or Heal ?

Words define ideas, ideas determine behaviour – our hero meets, and defeats, his troubles – our scientific age – what is meant by 'Total MAN*', or 'Whole* SELF*?' – the psychological breakthrough – the significance of persons – what is a therapeutic relationship? – But why does healing take so long?*

(1) *Words Define Ideas: Ideas Determine Behaviour*

In choosing this pair of words, 'cure' and 'heal', I am deliberately hoping to limit myself to defining a certain contrast between two worlds, or two ways of life, which are each determined by certain ideas as to the nature of the 'self' and of 'reality'. In doing so, it is my intention to simplify, and indeed to over-simplify, the statement of my problem. I prefer this danger to the much greater one of trying to be too precise, whereby I shall lose all the point and meaning which I want to make, in the maddening entanglements of philosophy and psychology, which are our modern verbal maze.

I shall assume that the reader is possessed not only of the common sense to know what I am talking about, but also of sufficient, if not indeed too much, of the very extensive background of ideas and opinions which have gathered round the practice of psychotherapy in particular, and the art and science of healing in general. In pursuit of my goal of simplicity, I shall be making no quotations. Indebted to so many, the way of ordering my ideas will be my own.

By making use of the verbal structure of related pairs of opposites, I hope to set up a series of simple dualities which have some actual correspondence with one another, besides being apt to my theme; and then to confine our consideration of the therapeutic problem firmly within these verbal limits. The particular duality of 'self' which I shall use may be called many names; the simplest analysis into 'I' and 'me' is a very useful one, but leads to grammatical difficulties. In terms of the notation of the sphere, the analysis is between centre and periphery; in teleological or end-seeking terms, the distinction is between 'causal' and 'effective', 'original' and 'dependent', 'restorative' and 'distributive'. These words all serve to build up the idea of two selves, operating respectively in 'inner' and 'outer' worlds. At one point, I shall be referring specifically to an analysis between 'space' and 'lines' to make my meaning more clear. But for general purposes, I have settled for two rather clumsy terms; that of 'whole SELF' and 'egoic-man'. This should enable us, in the course of the development of my argument, to discover not only what I intend each term of the analysis to mean by itself, but also how they are related to one another.

Briefly, I shall claim that egoic-man is a three dimensional abstraction from whole SELF, from whom he is derived. Being only an abstracted part of the whole SELF, he can abstract only a part of total reality, of which however he makes his real world, in which he lives and moves. I shall further claim that egoic-man, in his effort to solve his problems and achieve success in his own world, produces his own diseases. He can therefore 'cure', but never 'heal' them. Healing is the sole prerogative of 'I'; but it is 'me' who makes me ill. Therefore 'me' can do no more than reap some temporary benefit of 'cure' which falls far short of 'healing', and uses an entirely different and opposite method to achieve its end.

This is not in any way to diminish 'me', but simply to limit me, which is my need. Whole SELF, by definition, must be cut off from the experiential world of egoic-man. It is the parts, the instruments, the machinery, the fingers, the brain and the 'know-how' of egoic-man, which the whole SELF needs, by means of which to get on in a difficult and obstructive world. All this egoic-man provides.

To this end egoic-man needs to be a hero, born as he is into a very troublesome and terrifying world. The state of paranoia, or persecution, is our normal lot, in a frequently depressing and hostile world. Indeed, we must recognize 'hope' as one of egoic-man's most fond illusions; and projection of his wishful thinking against the evidence of contradictory facts, as one of his most normal habits. How else could he live? No one should blame him for his skill in developing means by which he is able to do what we all praise so much, which we often call 'making the best of it'.

(2) *Our Hero Meets – and Defeats – His Troubles*

Let us face it, therefore, that to be born is to face a hostile world. Surely the paranoiac was not wrong in his opinion that some unfriendly 'they' were after him. But he was wrong in thinking in his resentful fancy that 'they' ought to love him, or that he should be able to change his evil case in some way by improving it. In our wiser moments, we know that 'they' are not really much concerned with us at all, being too much bothered by the compelling needs of their own problems and devices. They neither love nor hate us, in spite of our would-be omnipotence blindly hoping otherwise. Indeed, in most instances 'we' are but 'they', reflected back upon our selves.

Fortunately for our hero (which of course is you and me) he is endowed with a great wealth and variety of instinctive artillery, with which to defend and assert himself. Living in his own real world, his only aim is his self-preservation and his self-increase. He means to obtain security, and more of it, preserved against all loss. Above all, he means to avoid the ultimate imminence of (alas, always so untimely!) death.

Therefore our hero's egoic-personality starts off upon his journey through life determined that success will avoid failure, life avoid death, hope rescue him from his despair and light finally disperse the dark, until all questions can be answered in the assured belief that our hero will be supremely right. Such is our/his private world: and so he hopes, by means of his convenient abstractions (called good ideas) to fix it so. And, fortunately for him, he is far from being unsupported in his intentions. They are shared by the great majority of his fellow-men, who are equally determined to stick together and make their world the success which they know it ought to be.

Thus every force within the egoic-personality is fighting for his egoic self-preservation, a fact which should show us the immense importance of this function in the biological scale of values. Physically, our hero is equipped with a complex and very efficient system of resistance and attack against the dangerous invasions of unsuitable food, or improper conditions of living. If he is given the wrong food his stomach will reject it, or the white cells of his blood will mass to destroy or repel the toxic enemy. If an adverse environment should cause him to experience chill, his temperature will rise and he will cough and sneeze himself back to better health. Break his bones and they will mend themselves – if only the surgeon will but clean and bandage the injured limb, and give it time in which to heal itself. On the physical level, it is quite clear that unconsciously and automatically, given the opportunity and time enough, a healing process is doing its best, and only requires our co-operation and support. Too often, however, we try to stop our therapeutic reactions, regarding what is going on as the disease itself, when in fact it is only our natural attempt to cure it.

But if we are to be fair to our hero and see him as he really is, we must admit that his conduct is not as conscious as he thinks it is. Here, on the level of his so-called consciousness, which is considered to be particularly characteristic of egoic-man, his defence mechanisms are just as automatic, blind and only partially successful, as they are on the physical level. On the conscious level, he is still identified with his own habits of thinking. He is therefore incapable of using thought as the efficient instrument of attention that it well might be. On the level of what he believes to be his conscious behaviour, he is curiously compelled (but unconsciously) to take such good care of himself (but even then only of 'me') that it can happen that in the end he finds himself stuck with the end-products of his own success. Then, in his dis-ease, he finds that he may still be compulsively defending himself against the dangers of a situation which ended thirty, forty, fifty years ago! However 'bad' our symptoms may now appear to be, we should accept the fact that at least the original intention behind them was always 'good'.

More often than we realize, clinical problems and behaviour disorders have been determined by defence mechanisms, called out by situations in the dim and distant past, probably during the first five years of life; often before there can even be memory of the disaster which occurred. Such situations are of course only too familiar, but I would like to mention a few in order that we can see more clearly the dilemma within which egoic-man finds himself bound. He only did his best, unconsciously: to find that in the end his best was not so good, because it was ambivalent.

Very briefly, let us consider the defence reactions which operate, for instance, in anxiety, compulsive behaviour, delinquency and schizophrenia. I suggest that in every one of these we shall discover a brilliant tactical operation for the defence and safe establishment of our friend – and enemy! – egoic-man. At the time of its origin, we find that this apparently abnormal behaviour was actually needed, in order to protect 'me' from 'them'. (And I would remind you that 'they' are only egoic-individuals too; so that in fact the blind are always mis-leading the blind, to our social detriment, as too frequently occurs in the protective-aggressive lunacy of war.)

Anxiety is the attempt to hold on to some 'thing', some 'idea', and some 'hope'; or even on to 'me' myself, when 'they' did not sufficiently protect me by caring for my needs. So now I must care for my 'self' by doing something about everything, especially if it cannot be done. *Compulsive behaviour* arises when it becomes necessary in self-defence for me to hand over my responsibility either to 'them' or 'it', so that a compulsive ritual takes the place of personal responsibility and choice. *Delinquency* is a protest and a self-assertion of impotence against a provocative society. The other day a bewildered mother said to me 'But why did he need to steal? He had plenty of pocket money. We always gave him all he wanted!' So what he needed was to assert himself in such a way that mother's watchful eye could *not* see what he did. What he needed most was that 'they' should be deceived; he never needed the objects which he stole. The *schizophrenic* way of rescuing his threatened egoic-personality from the impossible emotional dilemma, such as: 'You must love me and do as I say, darling, or else I won't love you any more', is by extricating himself out of life altogether, thus preserving his egoic omnipotence unimpaired. (Which is why the schizoid have such negatively strong personalities. They are all 'there', but never all 'here'.)

The point which I have wished to make by these very brief references to our common-place disorders of behaviour is that egoic-man, who is so expert at taking care of himself and others (whom he assumes all too readily to be like himself) is left with the by-products of his own success. Having consistently regarded death as his enemy all his life, he may even find it hard to die when his time comes. Meanwhile, he has made his world after his own image and takes care of it, as of himself, according to his own ideas. He preserves it all from loss or failure, with fitted-in scapegoats all complete.

Egoic-man, living in this 'real' world of his own invention, is after all only every-day man, ordinary man, wise or foolish, success or failure. In fact, he is our neighbour and our selves. He is determined to do good, according to his lights; and furthermore to stop others from doing evil, according to the same. Thus in politics his aim is peace, his enemy to be destroyed is anyone who disagrees with him. In education, it is good to know and be at the top of the class: it is bad to be wrong and anywhere other than where you are expected to be. In religion, identification with the good is best, and bad should be put out of life and mind altogether. In law, society is right and the criminal, or the juvenile delinquent, must somehow be changed to fit in with it. And finally in medicine, the enemy who is to be stopped and destroyed is all too plain to see. He is ill-health, suffering, pain and death; but especially, of course, that ever-present scape-goat, BACTERIA, BACILLI, the VIRUS, for these are the apparent causes of all our troubles, as egoic-man most scientifically proves. Obviously to egoic-man, if only all our enemies could be destroyed, how happy, peaceful and healthy we always should be.

Briefly, then, we realize that egoic-man is naturally exclusive and apt to pick a quarrel, although always in a good cause. He easily becomes dissociated, with resultant signs of hysteria when he is frustrated. And, in spite of his claim to consciousness, he actually behaves compulsively, blindly and destructively, albeit benevolently, in almost every aspect of his life. Indeed, egoic-man certainly does his best; but sometimes, alas, he does it all too well. Himself, invented by himself; his world, also invented by him, must by him be sustained. Being our hero, he certainly makes a very good job of it.

But – is it enough to be a hero? If, for all his good intentions he is blind, and so only partially effective in a partial world, is it possible that he may have left something out of his life and calculations? What threat, or even maybe what help, is there to be expected from beyond his ken?

(3) *Our Scientific Age*

Before attempting to answer this question, let us glance at the historical development which has resulted in our scientific age today, in order to see that our alleged progress is not so enlightened or progressive as egoic man claims it to be. I suggest that it is deeply compulsive in the origin of its motivation, and completely ambivalent in its effects, as indeed might be expected when we see our social conflicts and confusions as they exist today.

Once started on his egoic way of life, our hero must move on: and 'scientific man' or *homo scientificus* becomes the latest name for *homo sapiens*. The world is now to be discovered at the other end of his telescope or microscope. All the tools he needs are to his hand. He is learning so rapidly, he knows that what he does not know about today, he will know about tomorrow. And, what is more, having the know-how, of course he knows that he must use it – perhaps tomorrow, if not today. Partly, he is motivated by an appetite for knowledge and adventure; but it must also be admitted that he is at least partly motivated by his fear of failure, and the threat of loss of power. Doubly compelled, therefore, he must press on towards more knowledge and more power, with no other aim than his compulsive craving for, quite simply, 'MORE'. (In this aim, he sounds like Oliver Twist.)

However, as we are only concerned with the problems which we have set ourselves concerning the two alternatives of 'Cure or Heal', we must return to the art of medicine. In the course of 2,000 years of progress, doctors have learned to become increasingly scientific. They no longer consult the stars, and have neither the will nor the ability to use magical powers in their potencies today (or so they claim). They know and they can: therefore they must and they do. There has never been so little nonsense, or so many drugs employed by so few doctors, as is the case at present in our National Health Service. But there is no room for persons who need time. Instead, there is only power, and opportunity perhaps, to destroy the ills which seem to threaten the person. So give us your ills, we doctors say, but leave it to us to decide how we will destroy them for you. Such is the intention of scientific medicine; and surely it cannot be denied that it works wonders. But at what price?

In penicillin, we have recently seen how ambivalent an apparent scientific success can be. As was indeed originally prophesied by its discoverer, Lord Fleming, the recent history of penicillin has proved that it is not the cure-all for which our all-too-hopeful doctors sought. In the war against bacteria, it is the latter that are proving more adaptable than the pharmacological batteries which are arrayed against them. However expertly the pharmacologists may change their formulae, it looks as if the living forces in the bacteria may be favoured to win, against the complex chemical armaments which have been hired to stop them.

It should be noted that the scientific method, whether in medicine or surgery, has progressed as successfully as it has, according to the principle of 'define and control'. Egoic-man's state of mind first decides 'this is not that': and then 'this is better than that': and then 'that must be destroyed, because it is wrong. It is in fact the cause of all this trouble'. It is significant that such an assertion of moral values is the very reverse of scientific, if science is the objective evaluation of the truth, without moral interference. The trouble is, however, that if we put science, which is only a tool, into the hands of egoic-man, he can only use it egoically. He uses it efficiently enough, but in the end it must be used destructively, because he is always only partially effective in producing a temporary or partial cure.

The idea of cure, therefore, belongs to a partial concept of partial man, with a partial concept of illness and of treatment, depending for its success upon process of dissociation and elimination of the other. This concept is to be seen in complete contrast with a different, total view of man, in which healing is arrived at, not by dissociation from, but by relationship with, (acceptance of, and sacrifice in aid of), the other.

(4) *The Limitations of the 'Clinical Method'*

Since the days of the great Dr Osler, whose precise clinical standpoint made him the father of the best in modern medical diagnosis and treatment, it would be hard to find a critic to breathe a word against the disciplined technique and scientific approach of modern medicine. The doctor's job was to pay attention most exactly to everything he saw, and summing it all up, to act accordingly. Modern scientific methods of chemical analysis and electrical recording have added new potential to the armoury of scientific man, both in diagnosis and in treatment. Scientifically, errors may be increasingly excluded as he becomes more and more exact.

In scientific clinical medicine there may be some degree of co-operation between doctor and patient, but this is not usually the case. The patient is glad enough to leave his 'pain' to the doctor to get rid of, and the doctor prefers it so. His task is certainly simpler if he can forget the patient while he pays attention, for instance, to his heart.

Let us admit that the patient never consults the doctor unless he is in some kind of 'pain'. Why else should he, especially if he has to pay for the doctor's attention and advice? When he comes to the psychotherapist, the 'pain' must be even greater, seeing that the patient is prepared to pay so much more, both in time and money, for his treatment. This patient also, whose pain is not usually physical but emotional, to do with his messed-up problems of personal relationship, will not be satisfied unless his therapist somehow relieves him of his pain, in the end.

But for effective psychotherapy, the clinical method is less than half-enough. It is certainly important to observe such details of behaviour as we can, including the form of words which may be used and the angle of question and reply. Our field of enquiry extends much further, however: it includes study of dreams, and of every detail of memory, even including habits of forgetfulness. In fact our clinical field is far more extensive than is that of the clinical, scientific, physician. But it is not only this difference which must be taken into account. There is another, far more important difference, which puts the psychotherapist on the opposite side of the great divide from those who are engaged in scientific medicine.

The clinician *acts* upon information received. The psychotherapist very rarely, if ever, does so. The solution must always come from inside the patient, not from the doctor, who is outside. The healing process in psychotherapy is, therefore, one in which the physician is intimately involved in an experienced and ever-changing relationship, in which at different times he plays many different roles. This is sometimes called 'transference', which refers to the fact that the psychotherapist stands as the outward and visible representative of the actual parents, as well as of the archetypal ones, who dwell unknown within us all. But the physician, be he psychotherapist, surgeon or clinical physician, always takes the projection of the 'healer' who is central to our being. It is to this miraculous but somewhat deceptive attribute of omnipotence that all doctors ultimately owe their healing power.

(5) *What is meant by 'Total Man', or 'Whole Self'?*

The picture which has been drawn of partial, egoic, three-dimensional man – just 'me' if you like – now needs to be set in contrast with our ideas of total, or multi-dimensional, man. It has been suggested by others who put more faith in these words than I do, that 'conscious' is to 'unconscious' as that part of an iceberg which appears above the water is to the rest which is submerged. Certainly, for total man, the invisible part of him is much more than, and much more important than, the visible.

There are various ways of considering total man. First, let us include him in his time-dimension, so that his total self is seen as a time-continuum from birth to death, with the possibility of a still further extension into 'before' and 'after'. Then we can realize that his past is able to influence his present, because it is actually operative (or present within us) 'now'. The anatomy of the time-body is at least as real as that of the physical body, but of course it is not so visible. (We should perhaps add that the 'now' is not only under the influence of the past, especially if it has been rejected, but also sometimes of the future, as we can prove by study of our dreams and other kinds of prophetic experience.)

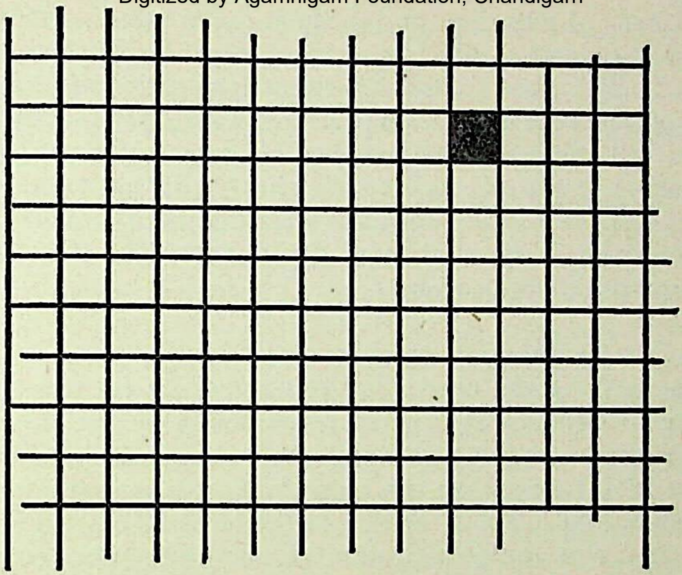
In our time-picture of total man, the state of consciousness known to his egoic-personality exists BETWEEN his experienced past and his not-yet-experienced future, and is under the constant influence of both. Therefore, without his knowing, it is this very state of egoic consciousness which cuts him off from knowledge of his larger, other self, the very existence of which egoic man must be protectively anxious to deny. Today, it is only in our sleep that we are set free to wander, or wonder, in more spacious realms.

Another way of describing total man is in terms of his four functions, which divide him into experiential compartments. These are intuition, thought, feeling and sensation (corresponding with the four 'elements' of fire, air, water and earth). In only one of these, in thought or 'air', can egoic man be said to have consciousness of his own existence. (Descartes' statement 'I think therefore I am' only applies, if at all, to this abstracted 'me' of egoic consciousness. 'Me thinks therefore me is', in our grammatical terms, is true enough. But only if we realize that, by definition, 'me' is not 'I'.) The total self must include all these functions or instruments of experience, as well as the experiencer himself, who uses them. Truly, 'In my Father's house are many mansions'. So also in the psychic house of our mysterious tenant 'I', there are many different dimensions of experience, and many and various states of consciousness to be enjoyed.

The simplest framework of all, however, which I wish to use to illustrate this concept of the total SELF, is an arrangement of lines and spaces. The lines enclose adjoining squares, of which only one is occupied by egoic consciousness. The other squares stand for other dimensions of experience, other states of consciousness and other 'rooms' in our psychic house:

Here 'total MAN' is space plus lines. The lines are here to limit space, which is unlimited without them. The space is there to 'cause' the lines, or to in-form them. In a certain special sense, we can claim that it is 'space' which really 'matters'; but matter matters too, as long as it recognizes and admits its dependence upon 'space'.

It is this concept of SPACE (spirit, void or plenum) which enables us to include the 'spiritual nature of man' as a primary postulate in the inclusive being of total man. It is out of this apparently negative background that our experiential world



is derived: thing from no-thing, self from not-self, personality from person, me from 'I', and man from God. From this metaphysical dilemma, however, we can all escape, either in one direction or the other. Some of us prefer to escape into matter, others into space or spirit: but it is the balanced relationship between both which brings him into health and wholeness.

To egoic man, this concept of space, void, plenum, spirit, creative emptiness, may seem to be either unscientific, or too metaphysical. I would claim for it, however, several practical advantages. First, it is obvious that our knowledge of space is certainly experiential. We live and breathe in it. In fact, our body owes its life to the way in which it uses holes in space. Second, why should it be more scientific to speak of 'thing' than 'no-thing'? Surely, a thing is only what it is by reason of its relationship with what it is not? In fact, it will be found that no-thing is the medium of all relationship, without which we are in a fix. Thirdly, it has always been traditional, and a working premise, of every system of ideas concerned with MAN as a total person, to provide him with a capacity for experiencing total REALITY, including death. This has been done by means of a concept of a medium called 'spirit', which precedes the 'matter' which it transcends and leaves after death. And finally, what is most important for us, the plenum, void or not-self is the foundation principle of all experience of faith, hope and courage which are the only means of dispelling the appalling doubt and anxiety which are the inevitable lot of egoic-man. In the end, all form must fail: but space, or spirit, never. Such is the wisdom of experience which is unfortunately denied to egoic-man.

(6) *The Psychological Break-through*

As a result of the practice of psychotherapy (in which I include all forms of analysis), a revolution in the art of healing has happened during the present century which, although strongly influenced by the work of Freud, Jung and others, seems not so much to be due to the ideas of anyone in particular, as to the participation of many therapists over the years in a new and practical, more experienced, approach to the patient as a living, growing person, with a history and a context. In this therapy, the vital word is *relationship*. I mean not only a relationship between the therapist and the patient, but also between the patient and his illness. By means of this relationship with, instead of dissociation from, the items of the illness, it has been found that healing does take place automatically, in course of time, without any effort or interference on the part of either the therapist or the patient. In this sense, the therapist is claimed to be no more than a catalyst, without whose inert presence the healing change could not take place.

It has been found that it is not only unnecessary, but that it is in fact bad practice, to expect any effort on the part of the patient. To say 'You must pull yourself together! No one can help you but yourself! Only your will-power can pull you through!' should by now be completely out of fashion. The victim of all such well-meaning advice only succeeded in pulling himself to pieces in his efforts to pull himself together. Our modern psychotherapy is indeed the very opposite of such a practice of 'power over the other'. Indeed it has now been proved in fact that the opposite is the case. In effect, we now say to our patients: 'Yes, look and see but do not touch the exhibits. Relax, rest, sleep, if you can. But the less you do to help yourself the better. Wait – and see! And then – let's face it all – in time, and in minutest detail, together.'

So now, in this new therapy, the therapist and patient work together on the same level. In the result, we are able to make a certain claim, which must be of some importance; namely, that there is demonstrably a benevolent healing influence which can be seen in the actual process of its operation, and that its beneficial results can be observed in detail. Given the conditions, anyone can now prove this fact for themselves, if they will but obey the rules. This healing influence is found to operate in sleep, through dreams. It also operates, however, in a state of normal consciousness, provided there is an occasional chink of empty space through which the healing, guiding force can move. It therefore appears that there is something (or someone?) within each one of us who wills us well. This is no longer wishful thinking, because it is true, as experience has proved.

I have mentioned the rules, which I believe to be essential for success. I believe these must be obeyed exactly if this healing work is to be carried out successfully. It is not for nothing that the word 'patient' implies both time and suffering. The essence of the rule for healing is '*Acceptance of the rejected other*'. All the instinctive habits of egoic-self-defence must now become reversed; from hang-on, to let-go: from attachment to detachment: from effort to rest: from rejection and avoidance, to acceptance and relationship. Egoic man's favourite method of instinctively solving every problem, like the ostrich, by dissociation and pretending it is not there, may cure us for a time, or pass the burden to someone else to carry. But it is certain that this can never heal us of our real ills.

Healing requires us, at least to start with, to be as ill as we are. It requires the digestion of the undigested experience from the past; but, first, it requires the acceptance of the pain it caused, and of our instinctive desire to be rid of it. In the end (but this only comes later), healing requires the full acceptance of the rejected other, who is originally part of ourselves: and acceptance of the 'shadow', who presents every opposite aspect of the character we want to appear to be. Whatever it was which caused us to say 'I cannot bear it!' must gradually be defined, met and accepted. It must be 'suffered', in fact, in the sense of 'Suffer those little devils to come unto me'.

But we should remember that all the instinctive efforts of the egoic-personality have previously been directed towards exactly the opposite purpose, of avoiding suffering. Indeed, the medical profession is bound by its Hippocratic oath to 'alleviate suffering'. This is only wise, however, if it is not carried too far, as the all-too-frequent use of tranquillizers today suggests that it may be. The universal dread of death would no longer lead either to our premature relief by suicide or to its compulsive postponement, if it was realized that timely death is our ultimate healer, and part of the will of the great benevolence. Therapeutically speaking, death is our last and greatest friend.

Some are inclined to think that psychotherapy began with Freud's researches at the beginning of the present century, or that there is something essentially different in its practice from the principles of healing which have always operated in successful medicine. I suggest, however, that the breakthrough to which I am referring is not a sudden eruption of new light, but rather the re-discovery of a very old one, now used over a much wider field of experience in mental illness. In its essence, psychotherapy is as old as man, and always has been taught as the way of wisdom. Acceptance means 'Love thy neighbour as thyself'; 'live and let live; love and let be'. It is in line with the simplest teaching of the Christian gospel. It is also interesting to note, however, that, without knowingly having learnt from that source, it is also in full agreement with the basic doctrines of Buddhism, which are ANATTA (not-self), and SATI PATANA (bare attention). And, even more particularly, with ZEN, which is at present a great focal point of intellectual attention, both in this country and America.

What is of more importance, however, to our day and state of mind, is that the psychological technique of detached objective observation, without preconception or interference with the evidence, is in full accord with the highest requirements of the scientific method. Indeed we may even claim to be at the growing point of the scientific methods, because we realize, as do the best modern scientists, that it is not enough to study things-by-themselves, or people-in-test-tubes. Reality requires movement, in context and relationship, with a proper study of our place in history.

Moreover, the practice of psychotherapy, as I have defined it, does not divide any particular psychological school of thought from any other. What I have described is, I believe, the common denominator of every successful technique in psychotherapy that there has ever been or, indeed, can ever be.

Let me say again that we who practise psychotherapy have been able to prove on the anvil of our own experience that, given the right attitude on the part of both patient and therapist and a sufficiency of time, our old friend the *vis medicatrix naturae*, which mends our broken bones and heals the common ailments of our bodies (with some help maybe, but also sometimes in spite of more than a little hindrance from the doctor), works on every level, and all the time, to heal us of our ills. Mysteriously, we find that both our inner and our outer worlds conspire, against our belief or hope, to make us whole. And yet I fear that this healing process must always come about somewhat at the expense of egoic-man.

(7) *The Significance of Persons*

Persons are not things. This is a lesson hard to learn for egoic-man, who likes doing things with things for things. To do so gives him confidence, and is therefore 'good' for his anxiety. On the contrary, as I have already suggested, the nature of a person is like that space, which uses line and form to frame him in his personality. Persons by themselves have an impression of unlimited omnipotence. They need lines to be laid down in detail, by the timely lessons of their own experience, in order to limit them.

Our personalities, as all frameworks must be, are ambivalent in all respects. They comprise every pair of opposites, such as inner and outer, higher and lower, better and worse, in every opposite reality. One of any pair cannot exist apart from its opposite, without dissociation. But this is exactly the intention of egoic-man, who wants the best of all possible worlds, split off, fixed and free from any threat of interference by its opposite. He wants the better without the worse, the light without the shadow, the love without the hate, and peace without war.

To egoic man's perpetual confusion, one of the great psychological events of our age is the discovery of the sexual ambivalence of human nature. Men are also female in themselves, as women are also male. Similarly, to add to the confusion for our children, fathers can also be mothers, and mothers can be fathers. These roles can constantly change, even in one person, as well as between one person and another. Healing, or making whole, requires therefore the recognition and acceptance of this other, neglected or rejected, aspect of ourselves, which is sometimes called the 'inferior function'. It is our 'alter ego' or other self.

Because of his failure to dissociate as effectively as he would like, so that he can fix his betterness as firmly as he always wants to do, anxiety is always characteristic of egoic-man. Therefore the true healing of anxiety is not to try to fix anything, but to accept instead the ultimate reality of insecurity. This requires that we should learn to unfix ourselves from everything from which we have been accustomed to find support and security; this includes mother, husband, children, job, ideas, status symbols, even illness. If we are ever to be healed, our state of fix must go, to be replaced by movement in relationship, for more effective life.

This leaves us with a question to answer if we can: What do we mean by a relationship between persons, and when does it become therapeutic?

(8) *What is a Therapeutic Relationship?*

The therapeutic relationship of persons is not only face-to-face and heart-to-heart. It is also SPACE-TO-SPACE. It therefore requires a willingness and ability to sacrifice all possessive attachments on any 'bodily' level: or at least, since such must to some extent persist, that we should recognize that they do so, and accept the fact that they must damage the possibility of a full personal relationship.

However much two egoic-personalities may be in love with one another, and willing to help and do good to one another, we should realize that this can never in itself be a truly therapeutic relationship. It is more likely to be a benevolent attempt to cure distress by saving from suffering. (Be it noted that neither grumbling on the one hand, nor 'Don't cry, darling' on the other, are therapeutic. They are only waste of time, therapeutically considered.)

Therefore, if we are limiting the word 'therapeutic' to a true healing of persons, and not merely to a curing of 'things' by concealing or otherwise getting rid of them, then we have to admit that both general hospital and mental hospital methods, and indeed most doctor-patient relationships, are not therapeutic in the wider sense in which we are using this term. They are intended to cure and not to heal, as simply, as quickly, and as cheaply, as possible. They are operating benevolently but blindly, within the limited consciousness and intentions of the egoic personality, which is all we are entitled to expect.

A therapeutic relationship, however, is concerned with persons willing to meet in a whole context. This must include their own admitted weaknesses, and especially the fact that no two people can ever fully understand one another. How can a space understand a space except in emptiness? Acceptance of the unknowable, as well as the undesirable, is the very essence of a therapeutic relationship.

For the development of a truly therapeutic relationship we need to pay attention, to love and let be, to suffer the other as part of myself, and my self as part of the other. Above all, we are not entitled to interfere, even or perhaps especially if we are in a position of power over the other, because we can never entirely know what is good for them, except in our egoic-personality, which by definition can only make the illness which it cannot cure. It may be hard to realize that this is so, but time and the great benevolence are working day and night to find our way of wholeness, if we do not interfere prematurely by rescuing ourselves, or by finding someone else to rescue us yet once again, from the ills we only need to suffer if we are to be healed.

The therapeutic process is therefore only proved, or worked through, by the meeting (wedding or mating), of the opposites. In the state of tension which this entails, it is to the credit of our modern therapists that they have realized the supreme importance of serving the needs and holding the strain of what has been called 'negative transference'. Indeed, our healing work is done more through our acceptance of hate, both in our selves and in our patients, than by virtue of our previously much-lauded love. In the security of the therapeutic relationship, whether this be in the nursery at home, in the asylum of the hospital, or the sanctum of the doctor's consulting room, anything, even the worst, can be allowed and even encouraged to happen, as long as it is held in its proper total context, which is on Holy ground. This includes a most intimate and responsible personal relationship with the therapist. In this total context, the satanic mills can darkly turn, and the repressed devils can gradually be loosed to do their evil wills, within the total ambience of the ultimate benevolence. But this can only be trusted to occur if the rules which I have already indicated are faithfully and courageously obeyed.

It is clear, therefore, that it does not serve the therapeutic relationship for the therapist to be only detached, objective, scientific and inaccessible to the other. On the contrary, I believe that the therapist should be willing to meet his patient in the consulting room personally, space to space, to face the danger and challenges by which he and his patient are constantly confronted, in an often anxious experience and ever-changing anxiety of detail. But not, I would hasten to add, outside the limits of the consulting room. The healing work in hand, which is surely complicated enough, should not be allowed to become entangled in the unresolved problems of un-analysed egoic-man.

(9) *But why does Healing take so long?*

The critical problem for me has always been the relationship between healing and time. I have seen 'faith healers' working in public almost instantaneously, to effect apparent change. Usually, it was a disabled joint that could be made more mobile than it was before, but I have never seen what I would call a real, serious or personal problem changed instantaneously before a wonder-seeking crowd of ardent hopers.

I have heard Christian priests speak of their direct means of obtaining divine intervention to heal the sick through the act of prayer, but I have never seen the proof of it. I know the power of suggestion and self-hallucination, both towards sickness and towards health. I have seen many who pray themselves sick, but none who prayed themselves well. I have studied the Christian Scientists, and know that it is possible to dissociate a person from a state of illness, so that there is apparently no possibility for it to exist. Yet there it is, for someone else to bear, perhaps, if not the one to whom the truth of sickness should in fact belong.

I have known a woman take her eighteen-year-old daughter to a psychoanalyst for professional advice. He diagnosed schizophrenia, and told the mother that it would take eight years of continuous psychoanalysis, five days a week, to see her through and put her right. But surely eight years is long enough for anything to happen, even a miracle? In this case, the promise of eight years or eight minutes would not impress me that the miracle of healing was finding its mysterious way from darkness into light by this particular means.

I believe that we, as egoic men, are on the fringe, between the healing forces of light on the inner side, and the curing powers of darkness on the other. I believe profoundly in the powers of darkness. Their advantages are sufficiently obvious to impress, if not actually finally to convince, us all. They work, because they have power over the other. There is no harm in that, and great is their power to cure us of our ills. But I am still interested to distinguish between cure and heal, which I believe involves a vital difference, both in our state of mind and in our methods of procedure.

To cure, one does it through one's power over one thing and another; and what is so done had best be done efficiently. To heal, on the other hand, one straightens the limb, cleans and bandages the wound, but leaves the work of healing to a mysterious, and yet effective, other.

The healing process is to relate, meet, wed, the opposites and to hold them together in a relationship such as wrestlers endure, but without a referee. But how long, how long, how long, must we endure before we are relieved by a benevolence of healing, or by that final change which we call death?

The point which I hope to make more clear during the following pages is that a great mystery exists between the essential light that 'I am', and the relative darkness, which is egoic 'me'. From this between state, which I shall be calling X for the unknown, we derive all our energy for life, as well as all our resistance against the privilege of living. From it we derive all our healing as well as all our resistance against being healed, and our persistence in preferring to remain ill.

The light enters the darkness in which we are, and we reject its healing powers, for excellent reasons, as well as for old and virtuous habits. As long as the determining images of our illness continue to exist, our illness will remain. Therefore even the question 'How long will healing take?' must depend in the end upon one or other aspect of our selves.

In Part II, Energy and Meaning, we shall be probing further into this self-confusing and self-conflicting mystery.

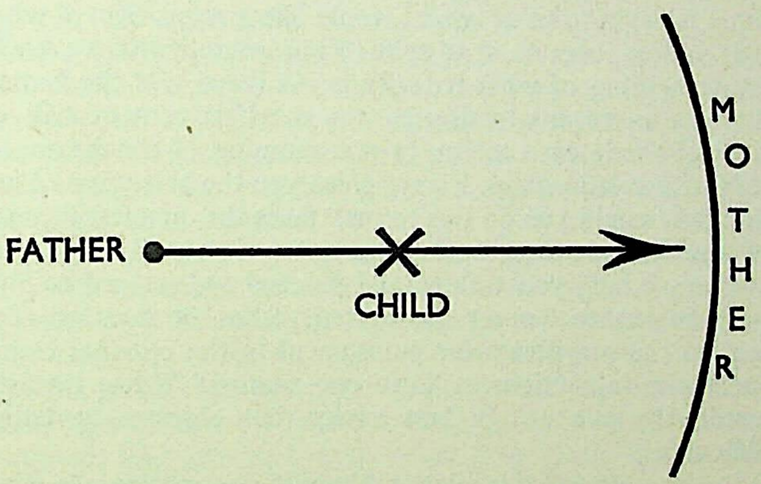
PART II

ENERGY AND MEANING

CHAPTER III

What is Relationship ?

'The basic brick'



(Relationship is a 'gestalt' of three terms, such as centre, radius, and circumference.)

I thought I knew what a relationship was – The new discovery – Experience is polarized – Experience is personal – relationship is the source of life and energy and of the renewal of personal BEING *– Relationship is a way of self-diminishing – Experience now – The basic brick: What are our instruments of relationship? – The Chakra belong to a cyclical, not a serial, order of experience – Growth and progress – Communication – Parents and children – What do parents want? – Confusion – Violence – Schizophrenia – Prevention is better than Cure.*

(1) *I thought I knew what a Relationship was*

We assume so much as being obvious that we never enquire as to what it really means. These unconscious ('brainwashed') assumptions apply particularly in the most common experiences of life. 'Of course I know what a relationship means!' would be everybody's ordinary attempt to brush off the inner implications of what a relationship really and exactly is now, as it is affecting us, e.g. as husband and wife, as father and daughter, as lover and beloved, or employer and employee. 'Of course I know what a relationship is!' may tell us more of what it ought to be or what I would like it to be, than of what it is. Indeed, because or in spite of our assumptions, we might know nothing of what it really is. As Freud was the first to discover in regard to dreams, the manifest content tells us little of the latent content, or real meaning, of the dream. So it is with relationships. 'I have given you the best years of my life: how could you do this to me?' takes the manifest content of a broken marriage to the lawyer for divorce. 'I have given you everything you wanted and pinched and scraped to give you the chance I never had myself!' takes the manifest content to the magistrate for punishment in the criminal court. Such wise injunctions as 'Love one another!' 'Know thyself!' manifestly give us the best advice, but obscure the latent difficulties.

In the matter of our relationship with one another, the wind of change has blown much of the paper off the walls, to expose the latent, underlying cracks, which have been widening over the years during which they have been concealed. Today, perhaps as never before, we have been taught by two world wars and the various Belsens of our age, the ravaging reality, and the destructive power, of hate. The walls rise up in Berlin and in Jerusalem, and we are now learning more and more, not only of how little we know, but also how little we care for one another. However carefully we may draw the tattered shreds of our secure respectability about our chilled and weary shoulders, the myth of how much we love one another, and how much we thought we knew, has been sadly blown away by the wind of change.

The rift between man and man, man and woman, parent and child and nation with nation, has never been as clearly cleft as it is today. To this statement I would add that it should be so, because we have now exposed the truth that we previously preferred to ignore. This is the truth of differences, of opposition, of polarity. It is the truth of a living question, rather than a dead answer. And the question is, each one to every other, 'I fear that I do not know you. Who are you?' And now it is this still unanswerable question which takes the vacant place of the lost illusion, which I always thought I knew: and sometimes called it 'love'.

(2) *The New Discovery*

It used to be so simple. Husband knew what was best for wife and he had the power to enforce his will on her; or perhaps sometimes it was vice versa. So father knew what was best for his children and so it was to be; or not, as often proved to be the case, where the children, by one means or another, got on top of their parents. So the managing directors decided what was good for the workers, the wage-earners: after all, they paid the wages, didn't they? For the efficient management of industry, it was quite obvious that power over people was even more important than power over things. This was so, until people realized that they too had power, and made their Trade Unions show the boss that there might be another, more numerous and powerful boss, even than himself. The true bosses were, perhaps, the workers in the factory? So we became accustomed to strikes, conflicts and wars, as if these were the inevitable concomitants of a society which was still so near to the jungle from which it had recently arisen, and to which it could so easily, and so swiftly, return.

Ding-dong: Tick-tock: day-night: life-death: victor-victim: the pendulum of history, and of all our lives, swings to and fro, mechanically sweeping all before it. Until of recent years ruler and ruled, employer and employed, all seemed quite suddenly to be struck with the wind of change – and our resistant reactions to it have surely been as powerful as has been the wind of change itself. The focus of interest has changed quite suddenly: from one *or* other, to the middle term of their relationship: from the question whether the door way of our communication should be open or shut, to the very nature and experience of the hinge itself.

(In parenthesis, did you know that, besides the somewhat more obvious symbolism of the horn of the rhinoceros, the most potent oriental aphrodisiac has been the crushed material of the actual hinge of the shell of a bi-valve, such as an oyster?)

So we shifted in our emphasis from the power of this over that, or the power of that over this, to the experience of the relationship *between* this and that; to the experience of this relationship, *now*.

These are therefore the three all-important words for those who are concerned with being 'with it', or with the wind of change. We are concerned with the experience of relationship, between us, now. But this involves great danger and great loss, for we must be undefended if we are to experience the real hinge (sometimes we call it 'crunch') of what is to happen in the event between us, now.

(3) *Relationship is Polarized*

It used to be enough to believe that we, in our relationship could – indeed should – be united together. In fact we should 'love' one another: just like that, and everyone seemed to know what it meant. It was better still if we could be found together in a group or community, a church or a political party of like-minded people, who all thought in the same way about the same thing. Thus our link was a massive and undifferentiated one of which we agreed to agree.

The new idea of relationship, however, first of all introduces the idea of *polarity*: i.e. that we are all in some degree opposed to one another, which is what makes us tick. To live is therefore not to *love* one another, but to recognize, admit and accept one another, each as we are *now*. It is this small word '*now*', however, which makes the greatest change in the meaning of our experience of relationship. Our experience is changing all the time; however small this change may be, it requires our constant attention, because even the smallest change may sometimes prove to be of the greatest importance. Therefore the communication which is involved in an experience of relationship requires to be most subtly exchanged on all levels. To be in touch with one another in an ever-changing relationship, it is impossible for anyone ever to pay sufficient attention to the other, who still remains of necessity to a great extent beyond our ken.

(4) *Experience is Personal*

The basic brick of which life is compounded, is this statement: 'I-experience-it'. This is a gestalt-of-three, or statement of potential change, due to energy being opposed to energy, but each in relationship with the other. Of the three parts of the whole, it is possible to interfere by removing any one, or all.

Removing both 'I' and 'experience', then only 'it' is all. With this we are already too familiar, as the habit of homo scientificus. It is a state of compulsive virtue doing compulsive work, because 'it' must be done, well or better. This state of mind is normal to egoic man, but for him it is also normal to rebel against his own compulsions. His will is contradicted by his will-not, and his obedience to the establishment is reversed by his determination to contract out of it. So mechanically must the pendulum swing to and fro, within its compulsively limited orbit of contradiction.

Obedient to the wind of change, but only as part of another recognized habit of the establishment, the modern existentialist has plunged himself into a self-destructive and irresponsible orgy of so-called experience. It is only experience which matters, he says: so let us just experience it! Sex, with or without marihuana and other accessory kicks, becomes the object of the existential plunge, in order to have more of 'it', where 'it' is now 'experience'. (It is the fashion in USA to call the use of L.S.D. 'the experience'.) So the hinge, which was man's great discovery, has already become, as truth has ever been, the latest object for everyman's debauched craze to find himself in it, instead of it in himself.

But surely, there can be no experience of value, unless *I*-experience-it? It is this gestalt of three, or experience of wholeness, which is essential, if we are concerned with the personal experience of life, which is our truth.

If we are to establish the importance of persons as our basic general principle, then we must be willing to bring ourselves, as persons, into everything, and especially into the hinge-point of relationship. Reality is personal: experience is personal: communication is personal: even 'it' is personal to me, in so far as I-experience-it. The truth is personal to me. Indeed there can be no other, unless I can experience it, and so make it my own. We can go even further and claim that a God, over there by Himself, is of no meaning to me whatsoever. It is only in so far as I can experience Him, making Him my own, personally, that He can be of any value or meaning to me. It must then be clearly recognized as a necessary limitation of Him, that I-experience-Him. My experience of course has no evidential value to anyone else. For them also, the only evidence which matters to them must be derived from their own experience.

In every sense, therefore, reality is only personal experience. You may have been told of it, you may have read of it, you may even have thought of it. But it cannot become real to you until you have experienced it. And then it has only become real to you personally, according to the exact nature of your relationship with it.

(5) *Relationship is the Source of Life and Energy, and of the Renewal of Personal Being*

Relationship is the experience of polarity between self and other. It is the cause of what flows, or happens, or eventuates, between us. I am over here. You are over there. But what is between us? A certain experience happens, a certain force flows, and expresses the truth, even miraculously, certainly non-conceptionally, of our relationship. Whatever we may have thought or hoped or feared, if we are able to appreciate this new event in spite of our hopes and fears, we find that it is something quite different, new, true-in-itself, now for a moment, and personally – mine, and yours.

What is between us, what is the medium of our mysterious communication? What flows? As I shall be developing more fully later in the chapter on the Symbolism of Man, the creative medium through which life flows, the truly creative medium, is 'water'. But the inverted commas must serve to indicate that this mysterious bridge, or medium, is only 'analogous' to water. As Jung might say, this is 'archetypal' water. But these are only words, and to appreciate the reality of this medium it is necessary to experience it.

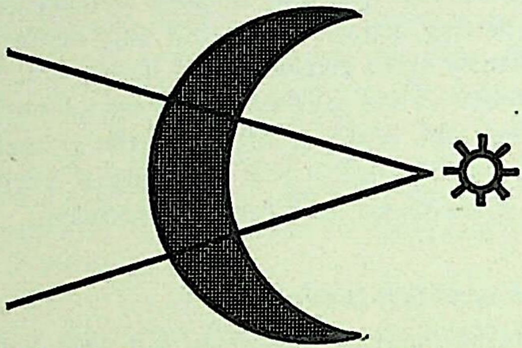
Let it be enough then for the time being to state that life needs apartness, separation, division and polarity, in order that energy may flow, experience may be realized and growth may happen. To close this vital gap, for the sake of comfort or security, is to find neither life nor death, but only depression and inertia. Apartness from the object of desire is the means of our life and renewal, and satisfaction is most salutary when soonest dissatisfied. The heart of life is like the wound of Amfortas, in the story of Parsifal. It is at its strongest when broken, provided that it claims no need for being mended.

(6) *Relationship is a Way of Self-Diminishing*

The instinctive, or natural, habit of egoic man is to ask and seek for MORE. His is a motivation of (real or imaginary) NEED. He needs, or thinks he needs, more safety, more power, more love, more attention, more learning and even more of the virtues which he happens to fancy, such as unselfishness, or kindness – or just a general quality of goodness. These are all good things in themselves, be it noted: but they are all seen by egoic man as a means of acquiring more power. In any cyclical motion, 'more' is on the side of ascent or increase. Therefore decrease, loss, death or any degree of self-diminishing, are its *bete noir* or shadow, to be avoided at all costs by egoic man.

Yet it must be fully appreciated that, although it is in many ways contrary to instinctive egoic self-defence and aggression, self-diminishing is not actually so unnatural or unusual as at first sight it might appear. For instance, it is of the essence of all receptive or passive experience such as looking, listening or paying attention. Self-surrender is the nature of the feminine principle. Therefore it may have suffered contempt during the passing of centuries, as being evidence of weakness. The feminine principle has always suffered the risk of shame, contempt and destruction, and it has always been unsafe to be a woman.

Let us consider the nature of receptor mechanisms, such as the eye or ear, in their open, passively receptive or feminine aspect. In shape, they are very like the modern radar receptor apparatus, which stand on our airfields, guide our ships, and bring us information from the stars.



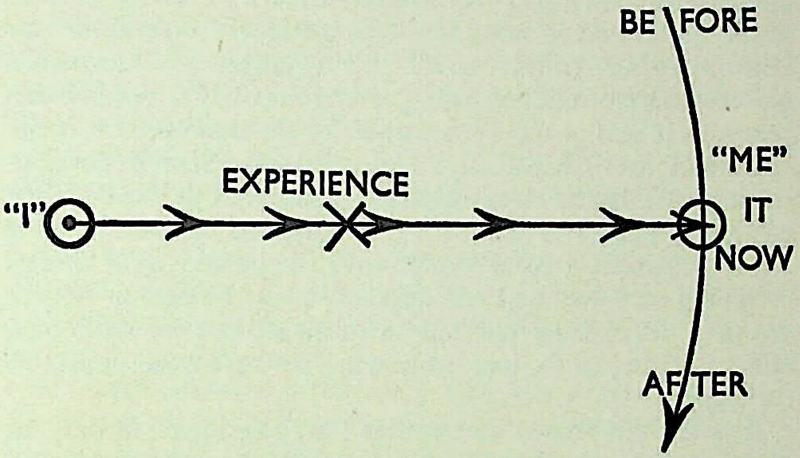
They are flattened cups with a focal centre which catch, collect and corelate appropriate stimuli; sound for the ear, sight for the eye, or 'feelings' for the 'feelers', each experience is appropriately differentiated by our different instruments of sensitivity.

(7) *Experience, Now*

One characteristic of the new orientation which requires especial emphasis is that it refers to an event NOW, as personally observed and experienced: whereas previously it was something to be *thought about*, either in retrospect or anticipation. It was considered right to think about a world of events as Aristotelian abstractions, as 'things-by-themselves'. We could then do more or less what we chose with them, at least by fixing them in thoughtful and convenient order. This certainly produced a world of a certain reality, but one which could also be highly confusing, because different systems of thought appealed to different people. Each system could as well be proven as any other, by those who happened to be their partisans or adherents.

Limiting ourselves to ATTENTION NOW, however, requires a change of dimension. To *think about* something may be described thus, but to *pay attention* to it requires a new detachment, a fresh orientation and a new dimension in which the time factor is changed from

'before' ⟶ 'during' ⟶ 'after', to I-EXPERIENCE-IT-NOW:



(8) *The Basic Brick*

This introduces the concept of what I call the 'basic brick', which can be built in infinite variety into the complex structure of all our human relationships. It can be regarded either as a gestalt of three or as a unitary complex. Although it is apparently intellectually divisible into three, experientially it cannot be so divided.

This diagram represents the basic structure of a relationship, whether between self and other, between two aspects of self, between subject and object, ear and source of sound, or eye and source of sight. Some effect or communication is passing BETWEEN a pair of opposites, which realizes, manifests, or 'experiences' the 'meaning' of the relation. This median factor behaves just as does the verb in the grammar of a sentence: it animates and brings life to the meaning of our communication.

In this sense we may regard this median factor, which we call the experience, as 'X the unknown'. It is something apart from any preconception, whether of your own or another's imagination. For instance, in the simple case of the sentence 'I love you', I cannot know in advance what my experience of loving you may actually mean to me or to you at any given moment, now. In spite, or perhaps because, of the fact that X is our only actual experience of reality, it is not a constant, but a variable from moment to moment. In spite of the difficulty in which this may seem to involve the lovers of fixed meanings, academic accuracy, and dictionary definitions, we know that 'ALL THINGS FLOW'. This aphorism was as much a commonplace of understanding among the early Greek philosophers, as it was at the same period for the Buddhists. It is the combination of Christianity, education and scientific development which, in the most ultimate extension of the Aristotelian error, has placed us today in the moralized illusion of being fixed persons in a fixed world, with the power to fix things, including ourselves and one another, as we choose: or not, as we may discover by our failure to do so. But we shall then still be hoping to fix tomorrow what we have been unable to fix today.

It is for this reason that reality for egoic man can only be determined by his idea of what he thinks it ought to be. The facts of life are far from self-evident to egoic man, if they happen to differ from his familiar expectation of what is 'good' for him. For instance, a state of rest in emptiness, or a process of self-diminishing towards that end, can never seem so good to egoic man as an activity directed to improving it by filling it with something which he thinks he needs. Egoic man is allergic both to emptiness and to peace. But he is addicted to the good idea of filling space with good things and also of getting rid of his enemies, whether these are in himself, or in his illnesses and dis-eases, or amongst his acquaintances, or on the battlefield. In every case his well-meaning actions are limited in their results by the limitation of his state of mind. But in his determination to put reality 'right', egoic man must eventually find himself to be in the 'wrong', simply because he has avoided it.

(9) *What are our Instruments of Relationship?*

The senses are all instruments of relationship. They are means of knowing 'What, now?', so that a person can experience 'IT', whatever it may be, which is at the end of our particular instrument, be it telescope or microscope, eye or ear, 'heart' or 'brain'. These are all means of telling us 'What's up, now?' According to what our senses tell us, just like the amoeba, the sea anemone, or the favoured rat of the experimental psychologists, we shall read accordingly. Stimulus provokes response, in reflex action: or so say our experimental psychologists, who are scientifically trained to think only in terms of 'because, therefore', which is also found in the determinism of Freud. This can only be true, however, if, like the rat, we are only motivated by need.

But persons are not amoeboid jelly-fish, or even rats. They have another power not possessed by lesser creatures, or at least not to the same extent, which is called 'WILL' or 'CHOICE'. It operates IN SPITE of the laws of reflex action, as well as 'because' of them. For this reason, PERSONS defeat all scientific investigation, because they operate in a dimension which is beyond that of egoic man.

All instruments of relationship function BETWEEN self and other, as a means of denoting experience. I see it: I hear it: I feel it: I know it. In general, the formula is I———X———it, and it is this X which is the determinant of motivation. It is derived from the relationship *between* I and it, and not from 'it' alone, which would be reflex or deterministic causality. In certain circumstances and with some training, I can interfere with, or defeat, all the common sense of reflex or deterministic behaviour, just as long as 'I' am not defeated, or simply ignored, or brainwashed out of my state of being.

Although no philosopher or psychologist in Western or scientific thought has so far been able to define or describe the origin or motivation of behaviour, there has, however, been a very old Eastern or Hindu tradition to describe these engines, or mediators of energy in human behaviour. They were called CHAKRA (sing. CHAKRAM), meaning 'wheels' or 'flowers'. Spirally, they spun.

(10) *The Chakra belong to a Cyclical, not a Serial, Order of Experience*

Western thought, developing 'serially' in a system of things-by-themselves, existing in a time order of before and after, was unable to appreciate the meaning of the CHAKRA, which belong to a previous or 'cyclical' system of wholeness, balance or rhythmical harmony. The abstract symbol of this system is the MANDALA, which is said to be actually older than man-made wheels, and to have been drawn on Mayan caves to represent man crucified against the sun. Like the Chinese

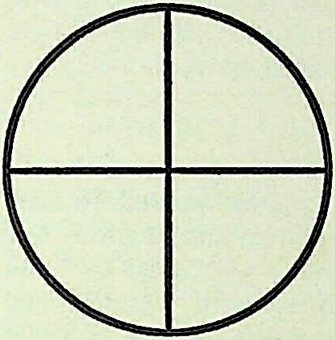
'YIN-YANG', the Mandala 'holds together' not only the mystery of creation that 1+1=3, but also the still nobler and more vital statement that 2+2=5. Any system of relationship on one level needs to be 'crossed' by another system of relationship, on another level, if life is to be satisfied. The person, as well as the world of reality in which he lives, is multi-dimensional, and the whole system of the unfolding of life, through time and through the CHAKRA, may be seen as a spiral, each rotation being carried a stage forward from the previous phase.

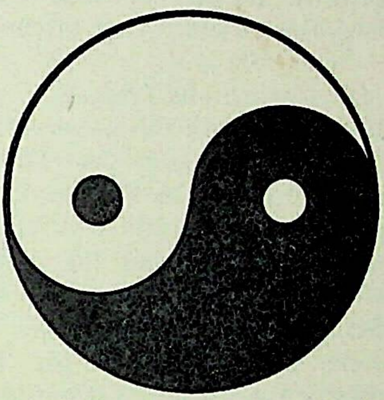
As in the Christian tradition it was said that 'the WORD was made flesh', so the Hindu system of the Chakra was also claimed to have been created as 'form' out of 'sound', as Krishna played upon his lute and danced us into life. So the Chakra occur together to form an 'octave' in the spine, developing in terms of time, both racially and individually, from below upwards, each one completing the fulfilment of its phase before passing over to the next.

The Chakra have strange-sounding names to us in the science of Hindu metaphysics, but these need not concern us here. For us, they are facts of experience-in-time, and as such have their place both in racial and individual history, and both in experience and in physical form. These parallels are shown in the diagram on p. 79. Interesting speculations are raised by seeing each Chakram as representing a 7-year period of individual growth, the watershed or breakthrough of maturity occurring at the diaphragm at 21; the historic 'breakthrough' occurring at the demarcation line BC/AD, with perhaps 1,500 years periods of racial growth. In the latter case, if the watershed is placed at BC/AD, our present disposition is to explore the heart Chakram, which is the experiential area of personal relationship.

Time and timing is the LAW behind the Chakra: they represent the experiential reality of time as a function of relationship. Each lower centre requires to be fulfilled completely in its turn before it hands over to the next above, itself dying down to form the root from which in turn the next phase draws its life. Impatience destroys the balance of the whole, and egoic man has long since lost his sense of time, rhythm and relationship. Egoic man is not necessarily 'aggressive'. He is a violently anxious and impatient man, and scientific man is

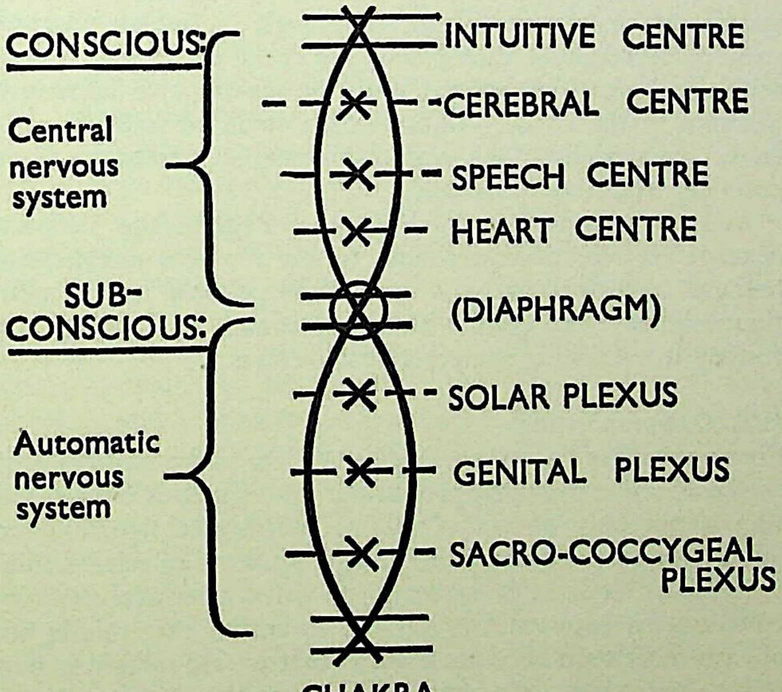
INSTRUMENTS OF RELATIONSHIP




YIN(Dark) and YANG (Light)

MANDALA SYMBOL

CHINESE SYMBOL of RELATIONSHIP between YIN (dark) and YANG (light)


CONSCIOUS:
Central nervous system
SUB-CONSCIOUS:
Automatic nervous system
INTUITIVE CENTRE
CEREBRAL CENTRE
SPEECH CENTRE
HEART CENTRE
(DIAPHRAGM)
SOLAR PLEXUS
GENITAL PLEXUS
SACRO-COCCYGEAL PLEXUS

CHAKRA

swiftly approaching his ideal of being no-time man. The effect of such emphasis upon the upper levels of consciousness is to turn the human shape into that of a tadpole, with a much enlarged head and a very attenuated tail or heart.

(11) *Growth and Progress*

If we stay with the pattern of the Eastern system of the development of the CHAKRA a little longer, we are able to keep some check on the Western ideas of growth and progress. The pattern of development of the Chakra is pyramidal △ and therefore stable; but the pattern of Western morality and educational progress tends to the pattern of the inverted triangle ▽ , and therefore to be unstable. On the other hand, the Eastern aim for the effective development of a person, the 'work', as it has been called by the Alchemists, of changing lead into gold, earth into Heaven, or the 'raising of the Son of Man', was referred to by the Hindus as the raising of the snake called KUNDALINI. (Moses was also said to have lifted up the serpent in the wilderness). The snake was the symbol of basic energy, and the process of human progress was conceived as the timely development of each level of 'consciousness', or of experience, until the whole potential nature inherent in the Divine origin of man could be fulfilled, as it were, pyramidally. This was also sometimes referred to as climbing 'The Holy Mountain'.

According to this oriental view of Reality, the Western concept of evolution according to Darwin was unbalanced, because biological progress could not possibly mount continuously up ↑ without a Divine incarnation balancing and feeding it, by falling sympathetically down ↓.

(12) *Communication*

Communication is an application of the same principle of the basic brick; it is *an experience of relationship*. Communication is not only an act of talking, writing or signalling, to another person. It should also be an experience of relationship.

However, it is only necessary to listen attentively to any conversation between two people, to realise that this is not always so. It soon becomes obvious that we are talking to ourselves, and not to one another; and that this is the case not only in the desultory circumstances of being at a cocktail party. In any ordinary conversation we are not listening to one another more than is necessary.

In general, when we are engaged in such uncommunicative conversations, we might as well be fish ogling one another from inside our respective fish-bowls, or birds fluttering behind glass cages. Perhaps we think we can see a real world over there, where you are. We even think we can interest you in us, or even change you more to our liking. But too often if the world over there is different from what we expect it to be, we do not see it at all. If it answers back, we do not listen. Usually we are too busy in our egoic selves, protecting our selves from our selves and others, to pay attention to what is really going on over there. We are the more blind because we think we see. We are the more deaf because we think we hear.

But communication, if it is to be alive and effective, must be an experience of a relationship. This requires a self-diminishing towards the point of self-emptying, a letting go of the egoic self, undefended, in a state of self-surrender, which is called 'paying attention to the other'. It also requires the use of a suitable symbol, or mediator, which may be described as 'speaking to the other in the language which is familiar to the other'. To find out the language or idiom of the other it is necessary to listen and wait for quite some time. This is, of course, the practice of the psychotherapist, who finds the language of the other in the symbolism of the illness and its symptoms, but particularly in his patient's dreams, and also in terms of his experience, past and present. It is clear, therefore, that the psychotherapist is in a better position to communicate than, for instance, the parish priest, who is compelled to speak in terms of the Virgin Birth, crucifixion and resurrection, none of which can be said to have come within the range of experience of any of us. Our teachers, also, have much to learn about effective communication as a means of enabling learning. And the absence of effective communication between the worker and his employer is always the cause of trouble in industry. But it is particularly the lack of communication in the home, between the parents themselves and between them and their children, that now requires our consideration, because it is the origin of so many of our common ills.

(13) *Parents and Children*

What goes on here? What do children really want, or need? From our end, from within our own fish-bowls, we are inclined to reply somewhat sententiously, 'Love!', or perhaps 'Security'. But do we really know what these words mean, or are they only comforting noises which enable us to feel more loved and more secure within our separate fish-bowls? Is this perhaps how egoic man commonly avoids facing his real problems, by making comforting noises like 'Love' and 'Security', which have a pleasant reassuring sound? In fact, of course, the words themselves must have many different meanings, according to who uses them, and why and when.

Let us start, therefore, by being very simple and practical. Here comes a child, born into the world, searching outwards, feeling out his space, questing, testing his opportunities. Here is already a real, unique, PERSON, irrespective of any question of size, age, or apparent weakness. Here is a person who wants to be met o——→ | ; and to enjoy, or realize, an experience of meeting. He is eager to meet his world on every level, exactly as he finds it to be. What he needs is to be MET, to find someone or something which will reflect him back to himself, in order that he may realize not only his potentialities, but also his limitations. In this way, his 'being' (statement) is ready to experience his 'becoming' (process).

But such a child is changing every moment of every day. As he grows, his statement of himself is also constantly changing. He needs to be met *as he is now*, not as he was yesterday. So he requires ATTENTION NOW: and someone needs very literally to *pay* attention to him, if his changing and vitally important needs are ever to be MET.

So much, then, for what every child *needs*. Let us now consider what he gets.

Alas, with our usual attempt to fix our problems, too much importance has been attached by well-meaning experts to 'broken homes' and 'unwanted children'. Certainly there are plenty of such problems to occupy our benevolent intentions. But as often happens, good intentions in one direction may often be used to divert and distract our attention from the real problem, because this is far more dangerous and disturbing to the safety of egoic man.

Born into this world as a person, what does our little person find waiting for him? He finds many elderly people, who are all anxious to do him good; but what none of them seem to realize is how afraid of him they are, because of his ultimate unknowability. What they do know all too clearly, however, is what they think he ought to be. They have discovered how he ought to grow, by reading the appropriate psychological text-books. Even if they go to Church no longer, they know what is 'good' for him; and of course they want him to have a better chance than they ever had themselves to obtain the best from life. In fact, they want him to have MORE of the best, and all so much sooner than is really possible.

This state of mind is all so good, so benevolent, so unarguably beneficial, so well-meaning, that we are easily misled into believing that this child is being LOVED. Yes, maybe he is, after a fashion, but he is not being MET as he is today, or for what he is, NOW. Instead he is being 'loved' for what they think he is, or hope he is; or as they see him to be in their own wishful thinking; or (and this is an even more dangerous kind of 'love'), as they hope he will become one day. Fond mother may even love her son as if he were a girl, simply because she wanted a girl so much; but he is a boy. And fond father may want him to be strong and successful, as he himself was (or, more likely, was not). But instead his son is weak; at least he is so now, not yet having grown into his full strength. But even in his later years, he may differ from the blue-eyed, cricket-playing athlete of his father's dreams. And even yet he need not necessarily be a failure, except in his father's (still unseeing) eyes.

(14) *What do Parents Want?*

What is this gulf, or watershed, which divides the world of every child from that of every adult or parent? It is no use putting psychologists on a pedestal and saying that they are different; that although other parents may not understand their children, psychologists are different because they do. It is better to face the facts of life and say that none of us do.

Although we must admit that some adults are better than others at 'getting on' with children, perhaps because they do not claim to 'understand' them, but are still able to live with them in their own real world.

It is surely one of the 'facts of life' that, all persons being unique, we are all more or less unknowable to one another. (But nevertheless it would surely be great fun to find out what we can about one another as an adventure in a new world of experience, starting from zero?) When once we can admit the principle of unknowability, it is obviously more difficult to 'get to know' a native of Nigeria than a Frenchman; and it may well be most difficult of all to 'get to know' one's own child, who is still so much nearer than we are to his innocence and his infinity.

At what age, would you say, does the great divide finally develop between 'meeting' one another, and 'over-looking' or 'gain-saying' the other? Children meet easily and naturally from infancy up to three, four or five. But as soon as they have clashed with an adult world, they must defend themselves by doing as their betters do, which is to be other and better than they are. But how confusing this can be for the child.

(15) *Confusion*

What does a small person do when a small person is not met as a person? He is confused by ideas and aspirations which he is told are motivated by 'love' (but not for me *as I am*). He is confronted by good intentions and false ideas, both of persons and of reality, because they are not derived from experience ever (let alone now), but only at second-hand from mother's knee, or father's elbow, or from the text-books of those who have in the past thought they had found out. What does such a person do who is never MET, and to whom nobody has ever paid careful ATTENTION? (And this in spite of how much they said they loved him!)

In such a dire situation of 'alienation' a person must develop 'deficiency diseases', or defence mechanisms, by which to get by and make do. The variety of forms which these can take are innumerable. The commonest defence mechanism is to join the 'establishment', to give them what they want and to become (if we can) what they want us to be. (This is, of course, eventually at our own expense.) The psychological text-books are full of a person's attempts to 'get by' in one way or another, from developing any of a multitude of physical illnesses, through all the complexes there are, to varieties of delinquency, neurosis and, as a last act of self-defence, by resorting to insanity.

There are, however, two especial defence reactions to which I wish to refer briefly here. These are VIOLENCE and SCHIZOPHRENIA.

(16) *Violence*

Within the special terms of our study, neither *identification with the other* nor *dissociation from the other* are to be regarded as true relationships. They imply either a negative state of unrelatedness, or the absence of relationship.

In the absence of a relationship, where the bridge of communication (the 'heart') has been broken, the only means of self-expression is by violence. Where the chakra are in a state of shock, the only way energy can operate is volcanically, by eruption, as an outburst of violence.

Any expression of violence, whether physical or emotional, is therefore evidence of an original absence of relationship. A bridge was either never built, or if built, was later broken. It is therefore particularly important to realize that the normally accepted treatment for violence is to stop it, violently, whether by drugs, suitable repressive measures, or that complete dissociation from society which must occur in prison or mental hospital.

The effective therapy of violence is non-violent. First, we need to discover the meaning of the communication which we have received: i.e. what violence means in this particular case. What bridges have been broken, by whom and when, and how can they be mended, so that communication can be restored? The dissociated person needs much time and patience. If he is ever to be taught respect for himself and others, he must first be respected as a person, for himself. Above all, violent people need meeting as themselves, for what they are. For the same reason, so do schizophrenics.

(17) *Schizophrenia*

Schizophrenics, and to a lesser degree those called 'schizoid', are 'out of this world'. They are 'not all here' and so, by implication, they are mostly somewhere else. They are withdrawn, negative, unco-operative, unrelated, dissociated. We may well ask, where are they, and why?

Of recent years, much attention, both psychological and physiological, has been devoted to the subject of schizophrenia. In an earlier book I wrote many years ago, I said 'Psychiatry has more to learn from schizophrenia than schizophrenia has from psychiatry', by which I meant to claim that the schizophrenic still has something which the psychiatrist has lost. (You may well say that it is better lost, but let us first see if we can find out what this 'it' is.)

I would say that the schizophrenic is still possessed of the 'diamond', but that he is without a 'bus-fare'; and, rightly or wrongly, that he is not willing to exchange the one for the other. Like the just-born infant, he is still *omnipotent*, and is unable or unwilling to break down his energy to meet the lesser tasks of living. He is *absolutely*, in the sense that he is not *relatively*, addicted to the truth, and the sincerity with which he approaches life is incorruptible. Met by a nonsense, a humbug, or a confusion, he will *not* give in. So he is withdrawn, refusing to accept so much less than he has already in himself.

The reason why the schizophrenic is so important to our studies of human experience is that, because he is incapable of, and therefore withdrawn from, relationship, he points to and reinforces the importance of what he has not got and cannot do. Above all, the schizophrenic tells us what relationship means, simply because, having been denied it, he is incapable of experiencing it. Because we did not 'play' with him originally, he will not 'play' with us, now or ever. Better death by madness, perhaps, than lower the flag of his ideals? But nowadays we do not blame him. In fact, in his own way and after his fashion, we think that maybe he is right.

The usual watershed of divided opinion appertains to schizophrenia, as to everything else. Such funds as are received for research nearly all go to the 'respectable' aspect of schizophrenia, which claims that it is a physical disease, with physiological changes ultimately susceptible to physical treatment.

Certainly it has been shown that chronic schizophrenics have certain demonstrable changes in blood-plasma or cerebrospinal fluid, and it has been suggested that these may be the cause of the disease. But surely, if schizophrenia is a condition of a-polarity, i.e. of un-relatedness, it is to be expected that changes are likely to ensue on the physical level, which depends just as much upon relatedness and polarity, as do those levels which are responsible for our psychological and emotional behaviour. In short, therefore, we may suspect that these physical changes are an effect rather than a cause of the disease.

It should be realized, also, that such a disorder of unrelatedness as schizophrenia would necessarily appear as a result of a disordered and unrelated social system. A dissociated society, of maximum verbalization but minimum communication, is the perfect hot-bed for the breeding of schizophrenia in its individual members. The experience of no-meeting but much-talking, of over-stimulation without attention, of loving without allowing for 'being', is what has become known as the typical schizogenic family background.

Perhaps it may be only the best of us who have the courage and integrity to become schizophrenics. Others, more like the renowned Vicar of Bray, are better endowed with insincerity and adaptability than with integrity. They can cut all their corners and get away with it, without ever needing to become ill. But alas, the truth must in the end be served. However successful we may be at dodging the real problem, by living on borrowed capital and getting by in our invented worlds, even sometimes with credit, the more must others pay and suffer instead of us. Schizophrenics, and their lesser colleagues, the schizoids, are a vicarious sacrifice for our socially successful insincerity and humbug.

If the whole truth is to be told, it must be further admitted that the disease called schizophrenia, which has originally been developed by the well-intended confusions and suppressed conflicts of society and our parents and teachers, is further complicated and intensified by the present system of medical diagnosis, treatment and institutional care.

It is true that when he is brought to the doctor's consulting room, the schizophrenic patient may be out of the familiar world of the doctor who is examining him. Hence, all the symptoms which the doctor can describe will necessarily confirm his diagnosis of insanity, and the need for treatment within an institution. Here a dissociated patient will find himself still further dissociated, by being cut off altogether from his family and friends. His insanity is pinned on him as a label, indicating that he is socially outcast and a failure. He is thus still further confirmed in his guilt, in which he is already too deeply self-convicted. And finally, being already dissociated, his self-expressive outbursts of violence must necessarily be stopped by force, i.e. by strongly sedative drugs. Under these conditions, it is no wonder that schizophrenia has for too long been regarded as a necessarily deteriorating condition, which has been inclined to respond negatively to the circumstances of hospitalization, by the patient becoming increasingly withdrawn and inaccessible. It would seem, however, that such aggressive and anti-social behaviour is still defensively motivated and protective of the original PERSON. We have been born into a world in which our homes do not make sense, and in which our parents have confused and misled us; while society speaks of peace, it threatens our ultimate destruction by atom-bombs; where the priest invents our sins to oppress us with a further sense of guilt; until the doctor puts the final touch to our protecting need for being met, by certifying us as insane. In sending us to hospital, he puts us finally out of this world. We now realize, however, that insanity, as an ultimate refuge, is a motivated protective attempt on the part of our defensive devices to find asylum.

It is surely towards the study and solution of these psychological problems that the available funds for research into the causes of schizophrenia should be applied. It is ourselves and our society, our problems of relationship and the infinite variety of our escapes from them, which require examination.

(18) *Prevention is better than Cure*

A break through is, however, taking place both in this and other countries, in the medical attitude towards insanity. At present the pioneers may be few, but I believe that we are now beginning to discover the proper direction for psychological and psychiatric development.

The difference is in the attitude of the doctor to the patient, who is now regarded as a real person living in a real world, albeit of his own, but one to be studied and respected. Whereas the previous medical orthodoxy was (1) examination, (2) diagnosis, (3) appropriate treatment to stop the disorder or diseased condition, the new attitude is quite a different one.

(1) *Unprejudiced enquiry*, without pre-conception, takes the place of the old way of examination, which implied 'I'm the doctor, you are the patient. Therefore I know and you do not. Therefore I am right, and you are wrong'. Whereas the previous doctor-patient relationship (or lack of it) was an ↕ up and down one, the new relationship, as every true relationship must be, is ⟷ on the level. This really means meeting the patient in his own world and on his own terms, using his own 'language'. It obviously requires more time than the old way of 'doing the right thing now'.

(2) *Diagnosis* needs to be carefully avoided, both in the mind of the doctor and of the patient. Of course the trained psychiatrist who is working in this way knows that his patient is, for example, a schizophrenic: but he also knows that knowing this does not matter. It is merely a necessary handicap, to be made light of, particularly in the mind of the patient.

(3) *The appropriate treatment* of schizophrenia is meeting, meeting, meeting, on all occasions, by all persons associated with a schizophrenic's care, and on all levels. It requires great experience and enormous patience. In fact, anyone who is accustomed to being efficient, either as nurse or doctor, at 'doing the right thing at the right moment', is unlikely to be able to so reduce themselves to being NO-THING and NO-BODY, so as to be able to operate this method successfully. It is meeting, PERSON to PERSON, SPACE to SPACE; and realizing that now anything can happen, come what may, within the reasonable requirements of the ultimate safety of both parties, without the necessity of stopping the development of the shared 'experience'.

The essence of all successful methods of psychotherapy lies in the development of this ability *to meet the other as the other is to the other, and not as the other seems to be to the therapist*. This is what is meant by insight. To have a little to start with is a gift, but the faculty of insight can be greatly developed by experience, especially in the study and treatment of the symptoms, dreams and drawings of the schizophrenic.

Insight was the first thing required of the patient by the doctor of the old school, and of course he did not find it. 'No insight' was what he wrote in his case-book. But in the new medical attitude, it is of the doctor that we require the insight, because we believe that even the most insane patient has a point of light within his seeming darkness, where he still knows what he is about, and why: which is something effectively lacking in the doctor who examines him.

CHAPTER IV

What is Love?

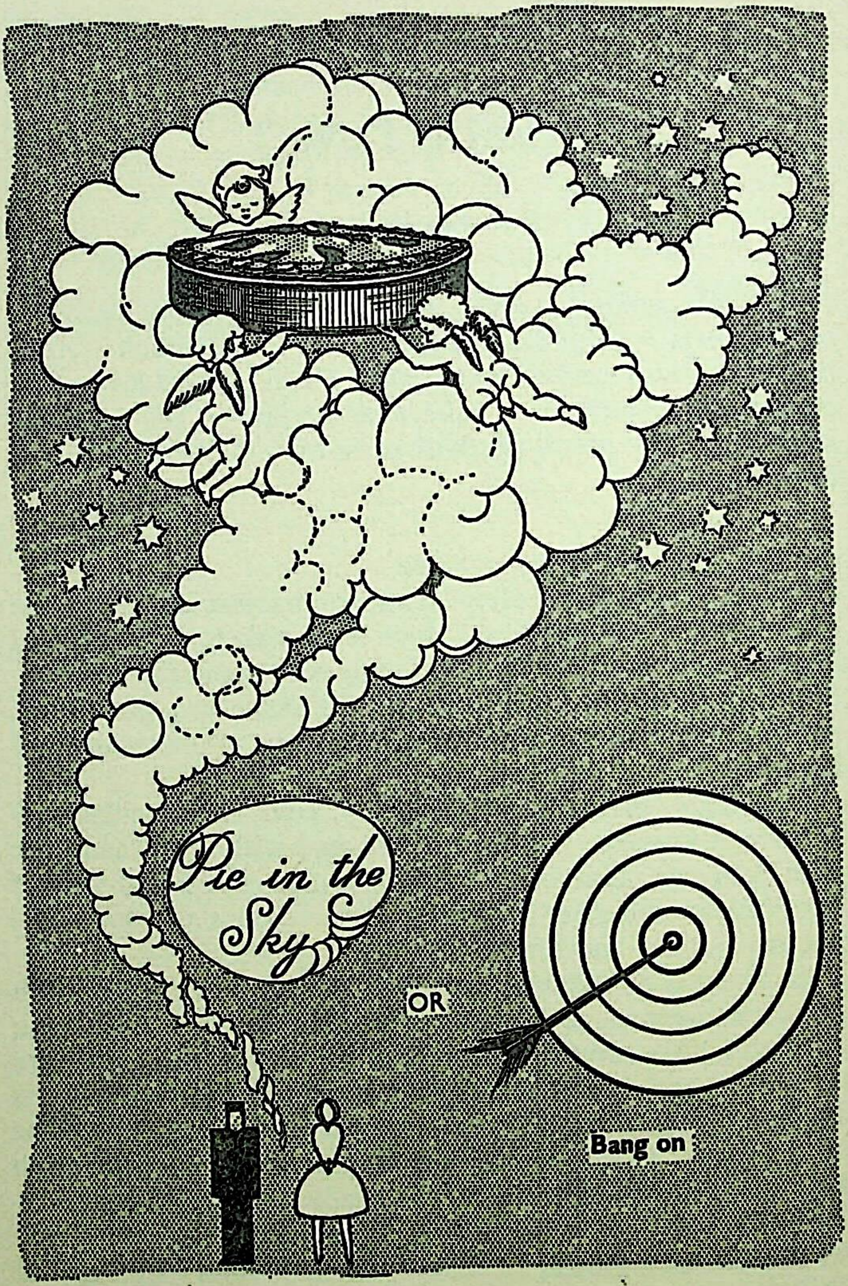
The infinite variety of love – Phantasy – The lunacy of lovers and mothers – Identification is not love – Alienation – Anti-life: Christianity and romantic love – Differentiated love – The importance of self-love – The need to hate – War and the scapegoat – The moral alternatives to war – Sex – Love is self-diminishing.

(1) *The Infinite Variety of Love*

Love, in its infinite variety, does not necessarily imply the existence of a relationship. If love is allowed to be a personal experience, it must also be allowed to exist in infinite and ever-changing variety, according to the difference in place, mood, and person of the other. In fact, there are as many kinds of love as there are of lovers.

Essentially, primarily or originally, LOVE is a non-dual unmotivated REALITY. Here GOD is equated with LOVE, and both with primary CONSCIOUSNESS. Here is the centre and axis of our circle or sphere of PERSONAL BEING, where I AM THAT I AM, and my FATHER and I are ONE.

In personal experience, therefore, this LOVE is co-equal with and as dangerous, as PERSONAL OMNIPOTENCE. I AM THAT I AM: I AM GOD: I AM OMNIPOTENT: I AM IN LOVE: these statements are all true at their point of origin, which is in the beginning, at the centre. But from the moment of departure from our point of origin at birth, there occurs differentiation and extension into pairs of opposites, with the gradual ability to make relationships with a variety of opposites, including persons, and to experience a variety of differentiated 'lovings', 'hatings', or 'indifferences'. So life goes on, from innocence through growth perhaps to wisdom, but perhaps also to ignorance and guilt. Life proceeds from REALITY to reality: from PERSON to person:


Pie in the Sky
OR
Bang on

and from LOVE undifferentiated to love, particular or differentiated. In general, the process of development is from the non-dual to the dual, from the protopathic to the epicritic, from potential to actual, and from ABSOLUTE to relative.

For the infant, at the moment of birth, potential omnipotence is a blissful fact. He is still 'Heaven-sent', and not yet earth-bound. But even as the moments pass, let alone the weeks and years, he is finding out what he cannot do, and what he has and what is not his own. So, learning normally from his experiences how to use his instruments and the reality of his limitations, he becomes increasingly related and adapted to his world. Normally, he thus becomes a viable and livable-with-citizen.

But this is not necessarily, and not even usually, the case. If he does not lose his omnipotence, if he clings to it and will not give in to life; if he is 'spoilt', in fact, he becomes either a spoilt child, or in more severe degree, a delinquent, a psychopath, or a schizophrenic. If he stays in our world as a more or less successful psychopath (and some with luck do make successful millionaires, for given enough money no one can be a psychopath) he behaves as if he can have what he wants by the simple process of taking it. This usually (but not always) gets him into trouble with the law. In the case of the schizophrenic (or schizoid subject), however, omnipotence acquires such a hold as to make it necessary to contract out of this-our-world-here altogether, in favour of a better one.

(2) *Phantasy*

Phantasy spelt with a 'p' is not to be confused with fantasy, spelt with an 'f'. The former implies a motivated escape out of this world, but the latter enters into, and may be used to intensify, the reality of this-our-world-here, as is the case in drama and in poetry.

Omnipotence readily escapes into phantasy and day-dream, finding 'out of this world' what it cannot realize within it. And so, alas for the successful issue of our dreams, does love. The element of projection which can take place from REALITY to reality, and from PERSON to person, accounts for the disastrous inflation and unreality which often causes 'love' to behave as if the lover is insane. If beauty is in the eyes of the beholder it is even more certain that, more often than not, 'love' is only in the eyes of the lover, and not in the being of the beloved.

(3) *The Lunacy of Lovers and Mothers*

The lunacy of lovers has for obvious reasons been recognized and criticized by the moralists, because they never know what lovers might be up to, unless the moralists were lucky enough to be able to stop them first. So, in this instance also, love is no longer a virtue. It is seen to be what it is: a dangerous, self-indulgent, unrealistic state of illusion and hallucination, which may lead to disastrous consequences, and can therefore be readily, and quite rightly, condemned.

How strange it is, therefore, that a similar state of undifferentiated phantasy, of wishful make-believe, of hallucination and delusion, should not be recognized as the common state of mothers. While they are still in the unweaned state of identification with their phantasies regarding their children, without yet having realized that they are real people who do actually exist as different persons in their own right, mothers are not less than lunatics at large.

The same, of course, is true of husbands and wives, who may go to bed with one another for thirty years without either having realized the existence of the other, or experienced a true relationship.

(4) *Identification is not Love*

The projection of this undifferentiated, original primacy of LOVE onto the beloved object leads to a state of 'identification', which lovers often feel for one another when they fall in love. It is this state of 'love' that unweaned mothers may never lose for their children. Such an identification-with-phantasy must of course imply a 'shadow' side, of dissociation-in-fact. It is this real state of conflict which accounts for the ambivalence of love/hate, which is so easily recognized by the loved one, but never by the lover. It is as if a mother's, or a husband's, love/hate ambivalence is actually experienced by the child or wife, and reacted to as such, to the complete mystification of the one who believes that he or she is the loving one. If this is mother, who is also by virtue of her love omnipotent, there is small hope of any child getting through the confusion and constant contradiction of his experiences, without resort to the devious defensive activities of illness, which may be physical or mental: or of delinquency: or of a successful application of insincerity to the well-rewarded task of siding with the enemy, and so giving up the real battle of life for 'good'. After this fashion, the establishment can always multiply the number of its recruits.

(5) *Alienation*

In order to make clear that 'love', particularly of parents towards their children, often goes disastrously off course, I have drawn the diagram at the beginning of this chapter. I have sent one of love's arrows directly Heavenwards, towards 'God', or 'my beloved son', or 'my darling husband', who are all clearly marked in the picture as being 'pie-in-the-sky'. There is therefore no true relationship with any of these important Beings. This distressing fact is proved in the end by all such persons proving their real identity by behaving disappointingly otherwise. Then the usual protesting comments of the loving-ones are: 'How can you treat me like that, when I have loved you so, and done everything for you!': or 'How can you leave me now, when I have given you the best years of my life?' But would he have left her if she had ever really taken the trouble to find out who her husband was in himself, instead of thinking that she knew, and loving only the projection of her own phantasy of wishful thinking?

It cannot be emphasized too often that it is one of the great handicaps of infants and small children that they must be realistic. At this stage, we have no choice. The touch of a hand, the tone of a voice, means what it means. And if it means something different from the noise of the words spoken, we are receiving two communications at the same time. To which shall we adhere and owe our loyalty? Unfortunately, the conflict cannot long remain in doubt. How could we continue to live in the insecurity and loneliness of what we knew to be true? 'My mother hates me', to a small child, spells only death; and the world of 'she wants me dead', and 'I want her dead' is far too threatening to be tolerable. Therefore it is 'dissociated', and we settle for loving, and being loved by, the establishment. But at a price.

'Alienation' is the term in current use for such estrangement, either from the negative reality of our own feelings, or from the real experience of hatred which we receive from those who purport to love us. The sound which we hear belies the feeling that we know in our bellies to be true. Therefore, instinctively, it is better to be alienated from our true selves, rather than from those to whom we owe the security of roof, warmth, food and clothing.

But there are some children who cannot successfully make this bargain with experience, and pay this blackmail price. They are somehow too loyal to their inmost beings, too sincere, too truthful; or perhaps if you prefer it so, they are too stuck in the unbending ice-bergs of their own omnipotence. These are the latent schizoids, who may in time become the schizophrenics.

(6) *Anti-Life: Christianity and Romantic Love*

Life is ever under threat of destruction from those who are afraid of it. The fear, the death-wish, the hateful desire to destroy the dreadful threat of life is far more prevalent than we have ever dared to realize. It is present in some degree in every parent's heart, as it is in every child's. It is easily exaggerated by education and the varied processes of 'brainwashing'. It has certainly been very active at times in the self-protective policies of the Christian Church. It has not been so easily recognized as what it is, however, in the 'romantic' period of chivalry and the so-called 'romantic' novels of today. The romantic phantasy is a killer of the real, by substituting for it the more apparently desirable unreal. It is thus a death-blow, deliberately directed, at the heart of life.

In the first hundred years of its life, the struggle for the continued existence of the Christian Church was political rather than religious. If a firm of business consultants had been asked to 'sell' a religion of 'Christ crucified' to a people who were in the habit of enjoying their lives both physically and emotionally, without thought or inhibition, I believe they would have been agreed of the necessity of working to one end only. 'We must make them feel guilty, and make sure that they know it is wrong to enjoy themselves. Instead, everyone must always be unselfish: and sexual pleasure must especially be known to be a sin.' Such a framework for the subsequent development of the Christian Church would have no difficulty in making the Gospel subservient to its political ends, and would find it only too easy to prove whatever it wanted. The Gospel, in its original truth, was never concerned with such motives of expediency. But it was never consulted; the politics of the possible must always over-ride all inconvenient premisses. Therefore the teaching of the Church, contrary as I believe to the intentions of the Gospel, has shown at times a dangerous tendency to be anti-self, anti-life, anti-sex, and anti-enjoying yourself. Your pie was never to be of this world, but always out of it, in another, better one. Pie in this world was for your temptation and your guilt only. But in the next world, which was always tomorrow, never today, you were assured of large helpings of pie; but only if you were willing to be starved of it here-and-now. Furthermore, you must in all matters be obedient to the loving care of Mother Church, who must disapprove of all such 'goings on' as sexual pleasures, as mothers always do. Thus at least some of the foundations of the Church came to be built on a heresy. Politically, it sprang not only from the dead body of the Man on the Cross, but also from the dead bodies of the child and the woman, with an emasculate bi-sexual quasi-mother figure dominant over all.

It is not usually recognized that romantic love is anti-sex and anti-life, and liable to be homo-sexual at best. The ideal woman was found by her knight in armour to occupy sealed casements or ivory towers. He spent much of his time away from home on wars or crusades, or in rescuing beautiful maidens from terrifying dragons, with no intention of so far committing himself as to become wedded with either of them. The heroines of romantic novels look best on pedestals and were far too white and coldly beautiful to warm a bed of passion, unless it were on paper.

In various ways, then, love has had a very bad time, both from Church and press. The legends of honeymoons and 'living happily ever after' were not the fruit of, nor any encouragement to, real experience. They were of the stuff of phantasies and escape from reality. They were afraid of life and love, and so were anti-life and anti-love.

(7) *Differentiated Love*

Actually, love is a communication, a relationship and an experience between different persons, who have engaged in discovering the reality both of themselves and of each other. Love is as infinite in its variety as it is uniquely different from person to person, and from time to time. As an experience, it is unknowable, undefinable and unrepeatable. It is a secret and a mystery. It is supremely enjoyable when it is not frustrated, and should therefore never be regarded as a virtue. The virtue, such as it is, is to set the other free, and to let them be honoured and respected for themselves as they are. The vice is to attempt to possess or hold them fixed, or to wish them to be other than they are.

It is possible to make an analysis of love according to the instrument we use with which to reach out towards them, or the window through which we choose to look at the other. For the purpose of this analysis we can divide our psychic 'house' and name our four 'instruments' or 'windows', according to the four 'elements' of 'fire', 'air', 'water', and 'earth'; or, in psychological terms, intuition, thought, feeling and sensation. Such a use of terms and inverted commas will help us to realize that the beloved and I are not one; but that we are in fact always apart from, yet approaching to, one another, by means of our different instruments of communication, which include, of course, all the senses, as well as so much more. (Yet it is well for me to remember that my beloved is not what I apprehend even by using all of these. For she is all and more, in the person of her mystery.)

(a) LOVE in the element of FIRE is naturally surpassing hot. On this level it is liable to be absolutely sure of itself, and of what it knows of the other; which, however, has never been derived from the evidence of experience and is not likely to be confirmed by it. This can be 'love at first sight', with a timeless, out of this world, quality. Oddly enough, having sprung so suddenly from Heaven, born complete and ready made, it may seem so bright and holy as to be quite unsuitable for earthy touch. Such lovers may not even want to go to bed together, as to do so would be defiling, losing more than it would gain.

Born so swiftly out of eternity, this love may as quickly burn itself out. Fire is a purifying force, but for lovers who do not want to suffer too much it should only be encouraged in small quantities. The proper place for the fire is either contained *within* the heart(h), or else *beneath* the pot or boiler.

(b) LOVE-IN-THE-AIR is boundless, free. The sky is the limit. It is highly romantic. It is usually painless, because it need never come down to earth, or be experienced (i.e. limited) personally. It is just a very beautiful idea (l). This love is a speciality of poets, especially the not-so-good ones; and of the romantic love-stories in women's magazines. It is also part of the love's young dream of early adolescence, before the stars have fallen out of the lover's sky.

Like all ideas, love-in-the-air is a try-out, an innocuous experiment, before the facts of life bring the lovers down to earth. It is therefore very important for us to learn the art of landing our space-craft gently, without too great a jolt. Otherwise a phantasy which stays in the air too long may end up with a fearful crash. In fact, avoidance of the facts of life is always dangerous. It is safer to accept their discipline.

(c) LOVE-IN-THE-WATER finds itself in greatest danger, with all at stake. Of the four quadrants of our analysis of love, this may be described as 'dangerous corner'. Like its opposite of fire, water is also ambivalent. It brings both life and death, as its function is both to fertilize and to disintegrate. Particularly, water is a symbol of relationship. It is what is 'between' us, a conductor of our communications with one another, as it is also the stream of experience which flows within the context of its opponent banks towards the sea.

So what of love-in-the-water? To plunge or not to plunge, that is the question! Which is it to be? Self-control and one foot on the ground; or let yourself go, fully committed, all lost for love?

There is certainly danger on either hand. Whether we sit on the bank, not getting our feet wet for fear of drowning; or whether at the other extreme we drown in this destructive element, in either case we miss the point, that life is personal experience. To lose either the experience, by refusing the danger, or the person, by succumbing to it, is to miss the point of life.

So I should learn to trust myself to this element, letting it support me and carry my bodily burden, as I learn to float, dive and swim, both on and below the waves. There are also boats, small for pleasure or large for major journeys out to sea. In fact, experience in this element is our greatest teacher in the university of life. Experience of relationships in depth will lead gradually to wisdom, which is the knowledge of how to use this element effectively, through suffering, until at last compassion dawns.

(d) LOVE-DOWN-TO-EARTH. The long travail from Heaven to earth (but never back again?) is love's familiar journey. 'The fall' is not a theological postulate or a religious dogma, or even an unwilling mother's complaint. It is the inevitable experience of everyone who 'falls in love' that lovers keep on falling, and fail to retain love's first sweet ecstasy. On any level love is a form of self-indulgence. It is a very pleasing state to enjoy. But after a while, within the tedium of marriage and with the strain of child-bearing and bringing up children, it seems as if love is no more the joy it used to be. Indeed, it often seems that love has gone.

Actually, of course, love-on-earth has not gone: it has come into its own. It is only in its earthly, measured state, that love can be fully realized. Love needs its time on earth, its physical structure and material form in which to be deployed and fulfilled. It is this very sense of limitation, which means disappointment at not-having-more, that gives occasion for love's proof.

As I said at the opening of this chapter, our experience of love as persons can never be constant. Our experience of love changes as we change. Love changes according to the windows through which we look at it, and the instruments which we use for its experience and expression.

I have suggested four ways of differentiating love, of mediating love to the beloved, and all are lovely. There may be many others, for 'in my father's house are many windows'. And so, for her counterpart, there are also many windows in the house of my beloved, who dwells also in her house even as I do in mine. Thus we can meet PERSON to PERSON, space to space, through the medium provided by our many windows, in the infinite variety of its facets, which makes up the whole diamond of LOVE.

(8) *The Importance of Self-Love*

When I was a boy, I was strongly discouraged from 'showing off'. It was as much the fashion then to slap a child down for showing any sign of being pleased with himself, as it was to encourage him in all the virtues of unselfishness. Somehow, it seemed, the grown-up world really believed that to be oneself was wrong, and to enjoy oneself was worse. But Shakespeare thought otherwise; in common with more ancient wisdom, modern psychologists are all in agreement that our aim is to become what we are, and to be true to ourselves in the world of our own personal (which is private and secret) experience.

When I first came across the phrase 'Love, loving not itself, none other can', I experienced a great relief, as well as a flash of illumination. But of course this must be so! By this time I was in professional practice, and had already seen much of the personal disaster consequent on unselfishness, self-hatred and defensive dissociation from the normal personal feelings of desire and need. I had seen depression, anxiety, hysteria and even insanity, all traceable to the common fault of a wrong attitude towards the Self, of self-destruction or self-dissociation, which has been inculcated in infancy and childhood by the fearful ignorance of adults in authority, both at home and in the school. But, most of all, it seemed that it was from the Church that this infamous and misleading doctrine had so insidiously spread.

In fact, the psychological statement of our growth is very simple. It is a voyage of discovery in time, with changing objects of attention as one adventure ceases and another begins. First, of course, my object of attention ('love') is my mother, for she is all I am and want to be. Then, by a process of gradual self-limitation and self-discovery, I discover that I am not my mother. I am (what fun!) my SELF. This process of self-discovery, or weaning, takes three or four years, and is usually completed on the part of the child long before it has been reached by the mother. Indeed, the unweaned mother occurs far more often as the cause of psychological disaster than the unweaned child.

Self-discovery is a most enjoyable adventure: or it should be so, if it is allowed to be. The phase of Narcissism is normal and not abnormal: it is desirable and necessary for normal growth. 'I love to be myself. Look what I can do!' requires a million experiences of the wedding of internal possibility with outward opportunity. Thus the limits of 'self' are discovered by the long process of trial and error. As the self becomes affirmed by being 'met' by members of our adult world, so our self-confidence becomes established, without which we can never make our proper way in life.

As soon as I have experienced enough of myself thus to have become established in my own self-confidence, I can turn my attention ('love') towards other people. First, in adolescence, the 'other' will be of my own sex, and I shall need the support of my gang, with a good deal of exhibitionism still to fortify my fears of growing up. Later, as the hands of the clock of growth turn slowly round, the 'other' becomes one of the opposite sex, and the realization of the meaning of 'self' as a relationship with an opposing other, becomes gradually more complete.

However, it is the unweaned mother who is the 'nigger' in this complex 'wood-pile' of my undoing. It is also the same unweaned mother, in nursery, at home, in school, in Church or state, in her fear of letting life work out its growth in time, tries to improve on the mysteries of timely growth for me, by fixing on me her ideas of what is 'good' or 'best'. When once the hands of the clock have thus been disturbed, either by forceful interference pressing on or holding back, we find evidence of psychological trouble in the disturbed person. Regression, fixation, and dissociation are the causes of a pathological addiction to masturbation, exhibitionism or homosexuality. But it is the unweaned mother (of either sex or in any place) who is the cause of our dis-ease.

(9) *The Need to Hate*

The 'break-through' of the wind of change of recent times may be regarded as a viewpoint of life which includes the whole of it, i.e. the true/false view, instead of abstracting only the better part from the not-so-good, or good/bad view. The whole viewpoint must include the relationship between the opposites, as well as the opposites themselves. For instance LIFE includes both life and death, as well as the relationship between them: LIGHT includes both light and dark: and LOVE includes both love and hate. To abstract love from its darker sister, or shadow, is to make of it only an idealistic sentiment, which is capable of being infinitely inflated without ever experiencing the 'break-through' into the dimension of full LOVE.

For egoic man, love is something 'good', and therefore to be increased. But 'hate' is bad, and therefore to be destroyed, denied or dissociated. So also light is good, but darkness, or ignorance, is evil. By virtue of the same erroneous analysis, 'man' appears to represent good and 'woman' evil; unless she can somehow be divorced from her womanhood, henceforth to be loved and praised in safety but only insofar as she is a good 'mother'.

All psychologists have by now come to agree that the maintenance of such a falsely convenient dichotomy is disastrous, and the major source of the sickness of our time, whether individual or social. Furthermore, we are all agreed (and this I believe applies to all and every school of thought, however they may seem to be otherwise divergent) that the process of healing comes about autonomously, or apparently 'miraculously', although far from instantaneously, by means of acceptance of the previously dissociated 'shadow' or 'bad' aspect of experience. Thus, relationship and communication take the place of dissociation and alienation, and healing results automatically, if given the chance; through the acceptance of suffering, and in time.

We are also agreed in the further recognition of the necessary therapeutic value of experiencing the shadow side of love, namely hate. It is certainly agreed that healing takes place not so much during the phase of praising the analyst ('Isn't he marvellous!') as in the periods of negative transference ('I cannot hate him enough!').

Unfortunately, it is only in the sanctity and security of the analytic couch and the consulting room, that it is possible to re-experience our needful hate without too much anxiety. For the infant and small child this is impossible, because whilst we are still so omnipotent, to wish an experience to stop is equivalent to wishing the cause of it to drop dead. This is obviously much too dangerous a solution to our transient problems, and the 'death-wish' is therefore dissociated (repressed) as provocative of too much anxiety.

The general tendency of egoic parents to prefer good children to bad ones, clean ones to dirty ones, and loving ones to hating ones, still further falsifies the truth of the person's total emotional situation. In general, and quite often, parents do hate one another, as they also hate their children! as their children do also sometimes hate them, and one another. By subscribing to the general deception that either we actually do, or at least ought to, love one another, egoic man and his moral 'establishment' are furthering a state of consequent ill-health, which they may subsequently try to cure. But they cannot possibly do so, until they are prepared to accept and suffer the conflict with the same shadow in themselves.

(10) *War and the Scape-goat*

At this point, we should be able to see the connection between love and war. They both exist upon the same dissociation, for neither will admit the reality of either hate or conflict. They both require the same sacrifice of the scape-goat of the rejected 'other'.

In the true/false world, where love includes its opposite, or enemy, of hate, there will be conflict in plenty. But as long as the conflict is accepted as part of all proper experience of difference, such a state of conflict cannot lead to war.

War deliberately brings conflict, tension, polarity and anxiety to an end, by the simple process of acting upon a previous habit of mental dissociation, by attempting to get rid of the other (of course, for 'good') by the expedient process of killing him off. This is why all wars must be equally 'good' on both sides, with the other playing the role of necessary scape-goat. And this is why, on the lesser battlefield of our personal relationships, when conscience is at stake, every 'hiding' is a 'good hiding', even according to the verdict of the victim.

But war (as successful power over the other) has its immoral equivalents nowadays. These are becoming increasingly subtle and various. Brainwashing has become a fine art. Vivisection, or scientific experiments on living animals, has multiplied to an extent quite out of proportion to scientific needs. Propaganda, or the spread of egoic man's political opinions about the misbehaviour of his favourite scape-goats, is being pumped, as anything but the truth, into the opening but starvingly empty minds of hundreds of millions of Russians, Chinese, Africans, and all the rest of the so-called 'backward' peoples.

Of the truth, as their personal inheritance, they are told nothing. Why should they be, when it is to no one's interest to do so?

(11) *The Moral Alternatives to War*

The Buddhists have a term for absolute overall TRUTH. They call this the DHARMA. It is nobody's special business, yet it is the cause of everybody's business. It is in fact the cement which holds us all together, as well as the umbrella under which we can all shelter. It does not belong to Buddhism any more than the truth of the Christian Gospel belongs to the Christian Church. The truth must be all-inclusive, all-embracing; and it is revealed to us in the reality of our personal experience as life unfolds to us, here and now.

The Christian equivalent to this concept is the idea of the Fatherhood of God, under which all men of every time and clime are brothers to one another. (But this is also the particular message of the Moslem faith). Brotherhood, we should perhaps be reminded, does not imply a homogeneity of similarity, but an acceptance of the polarity of dissimilar persons. In this sense, 'brotherhood', in its broadest sense, therefore includes the relationship of sister with sister, of sister with brother, of husband with wife, and parents with children. It is the all-embracing ground of human relationships and communications, within which it is possible to live together, even, or indeed especially, with our enemies. If we are to be in any way practical, it is far more important to 'live with' (to 'suffer' is better than to 'accept') our enemies, rather than to 'love' them, with the inference of unrealistic but self-righteous sentimentality which this word implies in this connection. The experience of brother-hood is, therefore, far more important than any experience of sex.

So, in the first place, there stands out our common fatherhood: second, our common brotherhood: and third, which we again draw from an Eastern rather than a Western source, the non-existence of any real or permanent sense of 'egoic' self. This is what is required to be diminished, lost, or sacrificed, if we are ever to be able to live or communicate together, in an open, attentive, undefended way. Down must go the barriers of instinctive self-defence, whereby egoic man rids himself, by victory over victim, of his shadow, who is only another egoic man.

The Western aim of egoic man has always been to obtain somehow more security for whatever 'idea' or 'thing' which might re-present him to himself. He assumed more power: more knowledge: more virtue for his egoic self. Thus wars are made. The alternative to war is that you and I should realize that we do not exist in any way as self-by-myself to be defended as such, but only as self-within-conditions, self-in-relationship to others, self-changing and self-transient.

Finally, the alternative to war is that we should always be allowed to live dangerously enough, against the background of the VOID, insecure, self-risking and self-losing. This is the last alternative to egoic man's constant self-insurance policy, of SAFETY FIRST, which is his usual death-wish, materialized in instinctive self-defence, against his SELF.

(12) *Sex*

Sex is no longer selfish self-indulgence, romantic love-on-a-pedestal, degrading dirt for dirt's-sake, or indeed anything which once it seemed to be. It is personal experience of the Law of Life itself, the eternal battle of the opposites played out on every person's human stage. The so-called 'facts of life' are not biological, nor even psychological, nor theological. The facts of life are simply true, and belong to no partisan or propaganda group. Sex is the experience of persons, once divided, but now joined in intimate relationship, thus finding not only their own meaning, but also the meaning of the other, self-reflecting. Sex is life in the living, from beginning to end, in part as in whole; as such it should be altogether personal, responsible and meaningful.

Into this coming together of opponent parts can enter the

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experience of the 'transcendent third', which is so much more than either can find in themselves. The mathematical sum of such lovers is not $1+1=2$, but $1+1=$anything from 3 to infinity. Such is the miracle of 'love' which is described by the Jews, who assert that the Shekinah (Holy Spirit) is in every true marriage-bed, between the lovers.

(13) *Love is Self-diminishing*

Poor, sick, egoic man, who tries to add love to him-self, when both his 'love' and his 'self' are equally illusory! Love requires the egoic self to be utterly lost, so that intrinsic, essential SELF may be discovered, as it is rooted in its own divine ground. Then love is no longer 'unselfish', or 'sacrificed' or even 'suffering'. It is the joy of a participation in the fullness of whole living, holy living, in the ordinary, everyday, simplicity of living.

The ordinary words which are already ours in common usage are more than enough to tell the tale (measure the meaning) of such free experience. The word 'JOY' (or bliss) declares the reality of Heaven, as it is revealed on earth. (Our ideal of happiness is so much less than half of our experience of joy). 'Re-joice!' affirms the possibility that our experience of love may here-and-now reflect the reality of ETERNAL-LOVE. The Hebrew word 'Emmanuel', which means 'God-with-us', is no longer a myth, in so far as it is now true for all of us, who can realize that when 'I-experience-it', the supreme REALITY is present in the experience of personally loving the beloved, now.

There is nothing better than 'ordinary life'; there is nowhere else but 'here': and there is no other time than 'now', if we are to experience the present blessings of Eternity, which are realized for us in meeting one another personally in the infinite variety of love.

CHAPTER V

Images, Symbols and Analogies

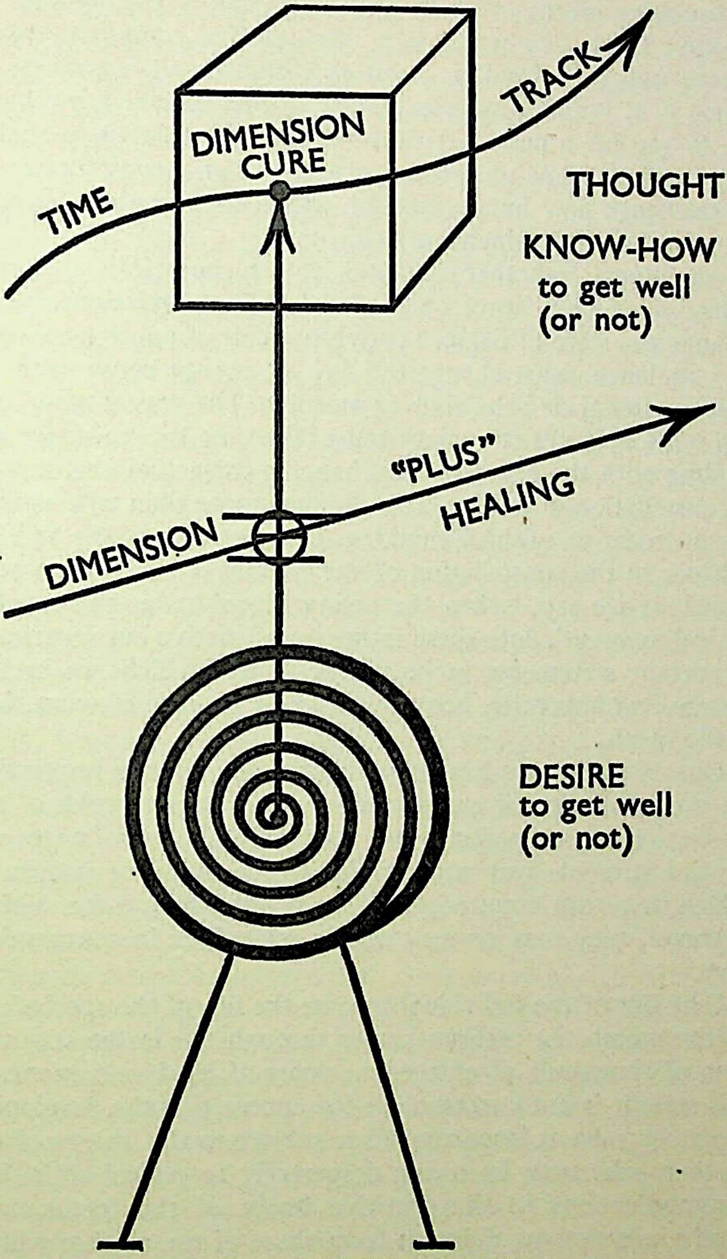
Images – What is a symbol? – Man and woman – Food and drink – Cup and sword, circle and square – The psychic house and the traveller – The meaning of money – Analogies – The door, the diaphragm and death – The analogy of Sex and speech – Images visual and auditory – Analogy applied to psychosomatic illness – Shakespeare: dreams and insanity.

(1) *Images*

The problem of energy as a source of movement remains unsolved. The vital question 'What makes us tick?' remains unanswered. Before the turn of the century, the classical theory was that instincts made chickens peck for food, animals fight, men and women make love or businessmen succeed. The ideas of Freud caused instincts to cease to be fashionable, and unconscious motives took their place. But I suggest a simpler possibility, which can include other explanations as to why we behave as we do. It is that *images determine behaviour*. When we can change our images, we can change indeed.

It therefore becomes necessary to define an image. 'An image is energy contained in a parcel of appropriate form'. Images are both polarized and constellated. They are therefore meaningful. Being in relationship, images communicate messages of energy to one another, which set up aggregates of organized behaviour. Such is the human body, but such also is the universe. It is not possible to say that images are conscious, but it is true to say that they have consciousness. In fact, we only have images of one another, because we are only images to one another.

Persons in a relationship experience a constellation of images, by which their relative behaviour is determined. There


DIMENSION
CURE
TIME
TRACK
THOUGHT
KNOW-HOW
to get well
(or not)
"PLUS"
DIMENSION
HEALING
DESIRE
to get well
(or not)

MULTI-DIMENSIONAL MAN

is no other means of communication than by the medium of images. The basic image is of a vibration. The complexity of an image may be visual or auditory, intellectual, emotional or sensory. It is this total complexity of images which we build up to become a person. To learn from experience is to enable our image-systems to become rearranged or reconstellated, or to exchange new images for old, which then cease to become operative as determinants of behaviour.

All illness, whether physical or psychological, is determined by a disturbance on the level of image relationship. To change the state of balance between a pair of opposites to one of imbalance, must change the flow of energy between them, and so alter their behaviour or meaning. The reason why healing without drugs or surgery must take time is because we are dealing with the necessity for changing the actual anatomy of a constellation of images. This requires more than wise words, stern orders or wishful thinking. Change of meaning and behaviour in the constellation of our systems of images can only occur, as we say, 'when the penny drops' or 'at the psychological moment'. Both these rather uninstructive but supremely important statements make use of images which are in this instance so imprecise, because we know so little of what they really mean.

Our inner images are formed originally by the impression on the sensitivity of our psychic stuff, or inner world, of the impact of outer images. From then on, our inner images are forever present over against the world of outer images to which they are counter-poised or counter-part, with which, however, they may or may not be related, or in communication.

'The life of the individual repeats the life of the species'. So in the womb the embryo passes through the image states of tens of thousands of antecedent years of its development. In this state it is not unreasonable to suppose that the developing foetus may be at least somewhat subject to the images of the mother, who may be trying desperately to get rid of it. Her communications to the sensitive image of the foetus must surely be somehow different from those of the mother who is welcoming the new life, with its developing image enshrined within her heart.

Over tens of thousands of years, the images have accumulated, as they were impressed, packed in and receded into the inner dark, to form there the 'ur-types' of Goethe and the 'archetypes' of Jung. Images are therefore laid down in depth in the interior of the psyche, where they are always polarized in pairs of opposites (and therefore dynamic) and also constellated in dynamic systems of relationship. Our inner world is alive in every part, anatomized in every particular, and breathing with its own expanding and contracting systole and diastole. In brief, this is the stuff of our being, and it is all 'only imagination'. In this expanded sense of the meaning of an image, all behaviour is determined, for better or worse, by our imagination. The Egyptians called 'her' by the name 'Amoun', and imaged 'her' as standing between egoic man and the solar image of his 'father', Ra. The Freudians, as if they had rediscovered 'her' reality, re-christened her, 'the unconscious'. Certainly, she is the source of all the best and worst that ever was, is or could be. Herself wrestling as she must always do with her opponent outer world of images, experiental man is in a mediate position, between two worlds, each composed, as he must be himself, of images.

It may seem strange to suggest that the material world of homo scientificus is also made up of images. I believe, however, that those who know him best would be the first to agree that scientific man works by means of mental images on a world of images. To build an atom bomb, an aeroplane or a motor car is a matter of knowing how to use the power we have over our images, through changing their relationships and appreciating their true communications.

Images are necessary for our communication. To be identified with an image, instead of being related to it and so able to use it freely, means that we are therefore unconsciously motivated by it. The power of images being so great, they can become very dangerous if they control us, instead of our controlling them. Even the most precious of our images, whether religious or political, in the end may need to be let go. If we are ever to learn to live together, it will be by learning to communicate with one another through the medium of the other's familiar image, rather than our own.

Advertising advocates identification with images. So do religion and politics. Thereby, they have more power over the (suitably brainwashed) other.

(2) What is a symbol?
A symbol is an image which contains a meaning greater than itself. It is a catalyst which enables a communication to take place between otherwise in-communicable, or near-infinite, sources, such as persons. It is a medium, necessarily small in itself (indeed, the smaller the better for the holding of power), or bridge across which great meanings flow, but only if these are open to the personal recipient. Symbols are keys which open locks and make available what is on the far side, beyond the door, but only for the person who can travel across the threshold. A symbol is therefore what is between us, making effective the communication latent in our relationship. Symbols are the mysterious links interiorly between I and me, as well as exteriorly between you and me, on the outside. They become dramatized in dreams, as well as in the poetry and plays of waking life. Their activity is most evident, however, in our every-day speech, which arises from the dark well of the imagination and flows in the modulated vibrations of sound from mouth to ear. As I am writing now, reader, the symbol flows from the darkness of my inner mind to yours, through the images of my hand, and of your brain.

Many of us are inclined to assert our conclusions without first referring to our premisses, which are the original images from which our conclusions spring. Thus the meaning of a symbol, as I have suggested it to be, is dependent upon the *a priori* assumption of the original reality of the Infinite, the Void, from which are derived PERSON and WILL, LOVE and CHOICE. Being by definition, non-conceptual, these realities all require symbols for their communication. Unless we include such a background within the context of the foreground of our experience, we shall be like anxious egoic man, whose only source of courage and hope must derive from the success of his own efforts, or those of others like himself.

Since Freud accepted none of these premises, we can understand why his idea of symbols must be limited to the phallic, and why his interpretation of dreams can see no further than repressed wishes and unconscious motives. When once it is understood, however, that our premise derives from 'In the beginning was the Void', we can boldly claim that a symbol is a necessary means of mediating what is otherwise beyond our ken. Indeed, a symbol is our window through which we can look upon the infinite beyond.

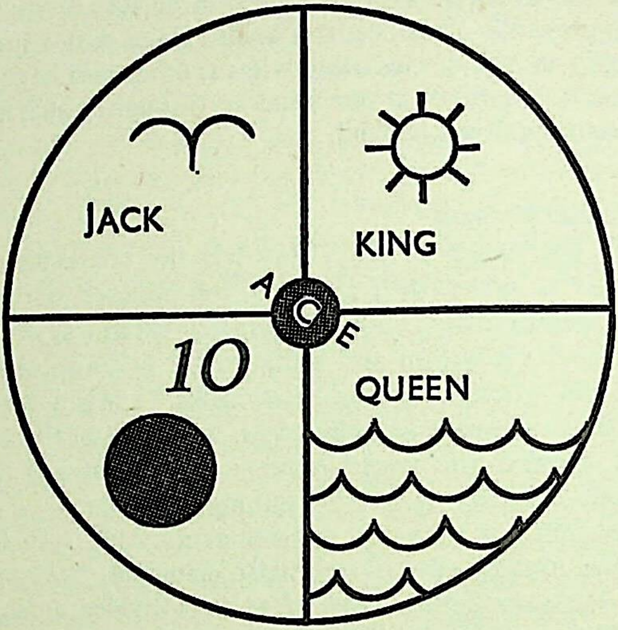
(3) *Man and Woman*

'Made in the image of God', MAN has the characteristics of images. He is ambivalent, bi-sexual, self-opposed within himself, and thus dynamic: and he is constellated in a system of relationships, both within and without. He is composed therefore of two worlds, and the relationship between them. Together these comprise his wholeness, or gestalt-of-three. He is bisected, divided into two: but he is also joined and bridged. He is both the dividing and the joining principle.

Numerically, in terms of number symbolism, MAN is Zero, 'O' for the SOURCE, CENTRE or CAUSAL principle, THAT I AM. He is 'I', as he is one person, and '2' as he is divided against himself, as male and female, or any other pair of opposites. He is '3' for his capacity for making a relationship, and '4' for the full descriptions of all his separate parts; in double dualism. He is '5' for the MANDALA of his wholeness ⊕, which comprises a relationship between circle and square, movement and stillness.

Or, using other images, we can symbolize his parts through the court cards of an ordinary pack. The ACE is at the centre or zero point of the Mandala, and the rest of the court cards are spread between Heaven and earth, with the Queen in the water (hearts) and Jack in the air:

Where MAN, ⊕ as the all-inclusive whole PERSON includes both the vertical and horizontal, woman, as his female counterpart, is the inner, deeper, moving (emotional, rhythmical, cyclical) half of man. Whereas man has a job to do in his authority and in his work in the world (K and 10), woman (Q) (like MAN) is essentially in a middle position, between every pair of opposites. In this she is like water and blood, which circulates life. She is not the origin of life, but is indispensable for its rhythmical circulation. She is not responsible for originating our experience: she is our capacity for responsive-



ness. She is the energy of desire and appetite, and so of life itself.

(4) *Food and Drink*

Woman is concerned with guarding the fire, and with preparing and sharing food and drink. Again, she should not, even in her specialized role of mother, be regarded as the source of our food or life, even in our earliest infancy. Woman, even as mother, is always only a medium, an image, a window on to infinity. She is Queen, not King; and neither woman nor man are ever rightly 'ace'. To pretend to be so is to be very much too far above themselves.

Considering food, the table is important. As the meeting place for all our eating, it is both earth and altar, both secular and holy ground. Symbolically, which is the larger half of lesser truth, our food is given us by OUR FATHER, not by our father and mother. Hence our need, now generally abandoned, for saying Grace, if truth is to be observed.

The religious symbolism of Holy Communion, 'This is my body', was hotly debated in the theological arguments over the subject of transubstantiation. 'This really is HIS body!' was countered by the more reasonable assertion 'This cannot possibly be HIS body!'. Unfortunately, neither side of the controversy could have appreciated the mysterious work of mediation effected by the transforming function of the symbol. There can be no argument about what we experience as true, unless the other person does not thus experience it, because the symbol does not so work for him. For many it does not, and so they will probably not have read as far as this. Rejecting a symbol requires some violence, however, in order to destroy, or counteract, its power. Hence the violence and heat which arise over political or religious discussion. When used properly, which is personally and patiently, no argument over symbols, even such personal ones as food or territory, could possibly arise. Symbolism is the proof that Life has been given for all to share. Arguments only arise when symbols are no longer effective, their place having been taken by things-by-themselves.

(5) *Cup and Sword, Circle and Square*

These are the favoured images, or magical tools, of the magicians. By manipulating them in their complex relationships with one another, and by using ('mantric') words of power, work could be done effectively and alterations in relationships made. As symbols, they represented pairs of opposites, such as darkness and light, stillness and action, passive and active, female and male, inner and outer, and in ancient times the magicians knew how to use effectively the power that lay between them.

Does such power exist today or is magic, like Merlin, all departed? Certainly there has never been so much power made available for all of us by the master-minds of our scientific and technocratic age as there is today. Power remains for master-minds to use through the manipulation of images in chemistry and mathematics, and through the pairs of opposites moving in dynamic relationship in the internal combustion engine, the electrical transistor or the great sources of atomic power.

Our magicians are more numerous, their images and symbols are subtler and more various, but they still remain the rulers of our outward lives. As of old, we have projected onto their archetypal figures an authority and responsibility which we want them to carry for us. That they are not fit to choose for us and do not want to do so gives our society an impression of being dominated by an impersonal principle of power without a human morality.

Power over things, like aeroplanes and poison gas and atom bombs, is completely in the hands of our scientific magicians today. It is as if the sword has been drawn out from its fixing in the stone, and removed from the restraining influence of the cup. With too much power set free, and no over-all authority to control it or direct it, the world is in danger of going mad.

Traditionally, the welfare of other people has never been of much importance to magicians. To them, it has always been the image of their power which mattered in itself. In order to obtain it and retain it, it has been necessary, of course, to give the impression of making benevolent use of it. The projection onto the magician of our desire to be loved and looked after will complete the illusion. In practice, however, this has usually led to disappointment on the part of the beneficiary, who added even more to the image of power of the magician by believing that this relationship was actually doing him good.

When it comes to the question of how we use our power over the other, whether as doctors or parents, teachers or parsons, scientists or business men, our answer must provide the crucial test as to the worth of our personal relationship with others. In the scales of justice, balancing the cup against the sword, how do we stand?

(6) *The Psychic House and the Traveller*

Our outer world comprises homes to stay in and roads to travel on. We are now concerned with the structure, the architectural anatomy, of our inner, psychic house, and the inner roads on which we travel.

It is always surprising to me to find how often I return to the image of the mandala as a starting point for defining psychic structure. The figure ⊕ shows clearly the relationship of vertical to horizontal (male to female, time to space) without which no house can stand. It also shows the position of the tenant (central) relative to the world of outer form (periphery) by which energy is enclosed in image. It also clearly divides the whole house into four parts, which may be called floors or bodies, planes or dimensions, functions of elements: or even designated by the symbols of the court cards of the pack, A.K.Q.J.10.

Let us start more simply, however, by using numbers again and localizing our psychic parts in the simplest possible terms:

Zero = tenant or first person singular 'I': being a centre, unextended, this defines the essential 'spiritual nature' of MAN.

1 = upper inner quadrant: most interior, highest function, nearest the centre. This is sometimes described as the faculty of *intuition* (symbol, fire) defined as 'knowledge of certainty, not derived from experience'. (Intuition is not recognized by Freud as being a psychic faculty in this sense.)

3 = lower inner quadrant. Again an interior faculty, concerned with feeling. This is the emotional body or heart centre. It is symbolized by water, and is the inner instrument of personal relationship. It is concerned with the experience of desire and suffering.

2 = upper outer quadrant. This is an exterior faculty directed towards the outer world of persons and things (outer images). It is therefore an instrument for external but impersonal relationships, being inclined by itself to regard persons as things. Its function is thinking (thing-ing) and it is usually confused with 'consciousness', from which, however, it is only an abstraction.

4 = lower outer quadrant, physical or sense body. This is the only one of the four rooms or dimensions of the psychic house which is only concerned with experience of objects in the outer world, now.

The four bodies, as images, are opposed, related and reciprocal to one another, as they are also to the tenant. The possible variations in the intra-psychic constellations are therefore infinite, as they are also between the inner, psychic, and outer, worlds or planes. It should be emphasized that they are only images, and that many other images could be chosen as alternatives, if found to be more convenient.

In the psychic house, the most important image of all is the door, because this stands between one image and another. It is the medium of their relationship. In crossing the threshold, we are enabled to meet the other. The door is the margin or medium between any two worlds. To particularize even further, it is the hinge which determines whether the door can open or shut, so that a person can pass through e.g. in a communication of speech or of affection. The eye is a doorway through which light passes, and every cell of the skin is a doorway through which life is passing all the time. And speaking of time, the moment 'now' is the doorway of eternity.

It is obvious then, that MAN is a traveller in time through all the spaces, not only of the various rooms within his psychic house, but also through the spaces of his outer world. His path is a time-track in which every movement of each step is 'now'. Materially, he moves in space. But in his essence, in the quality of his spiritual nature as MAN, he is a traveller, not in space, but in time. And in all respects, his experiential reality is median and central to every pair of opposites.

(7) *The Meaning of Money*

Money is a very metaphysical instrument and as such it is perhaps the most important source of all our human troubles, as it is also one of the most misunderstood. Like blood, money is *the* medium of social communication: it buys everything we need in order to live, and exists prior even to our talking about it. Like blood, it is the symbol of the experiential self. Our attitude to money determines the behaviour of the self-in-relationship towards his neighbours.

The problem of the self is precisely the same as the problem of money. It sets us upon a watershed to divide us not only from our neighbours, but also in conflict within our selves. Save or spend? Is the self, or money, for saving or spending? Is the self to be spent, sacrificed, surrendered, lost, let go – or is it to be defended, extended, inflated and rescued for good by a benevolent saviour?

There is no doubt as to the opinion of egoic man. He is all for saving both money and himself. He is hoarding for dear life, both in this world and the next. Yet here is our greatest divide, as to how we answer this basic question: Does saving self or money really matter? By everything I have written in this book, the reverse seems truly to be the case. The economics of the healthy life for the whole man, if not actually the reverse of the fiscal policy of the establishment, prove that it must be only half the truth. This is why egoic men in positions of responsibility always need to be opposed by persons holding opposite views.

(8) *Analogies*

At the beginning of this chapter, I claimed that symbols were meaningless without our prior assumption of their context with the infinite. I now wish to push our premise a stage further, and to claim that analogy is also meaningless without the assumption of an original, causal, non-duality behind all the apparent duality of created form. This dogma or premise may be simply defined as 'One Truth, one Law, one Father', in order to include within the brotherhood of man not only our human state but also all other creatures there may be in whatsoever worlds.

To read the Song of Solomon is perhaps not essentially different from reading any other part of the Bible, or indeed to our studying any other book where meaning is contained in depth. But here the experience is sharper, the undertones and overtones are more resonant and reverberating, as their impact moves from one level of experience to another. 'Behold, he cometh!' and come, indeed, he does, on many levels of experience. 'I hear the voice of my beloved. Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young deer. Behold, he standeth behind our wall.' Reading the familiar words again, I felt clearer about the meaning of analogy as distinct from symbol. It seemed to me that by looking at a particular symbol, I could experience a meaning, which could expand *ad infinitum*, but it would still be limited by the framework of the symbol. I considered, for instance, a tree, or my own hand. As symbols they were self-contained. They gave me a view, as it were, down an endless tunnel, towards an infinite distance. But considered as analogies, the familiar images became even more mysterious. I was led from tree to man, from man to God-head; and from hand to wing, and so away to doves and more angelic flight.

I discovered from the *Oxford English Dictionary* that analogy implies 'a correspondence of particulars between things, an agreement of ratios in due proportion, a similarity of something held in common although it may be expressed differently'. Thus, 'according to the same analogy, the dove and the fiery tongue might also be called angels'; again 'as knowledge is to the mind, so light is to the eye. Thus illumination is analogous to knowledge'. Similarly, there is an analogy between 'I', tongue and penis, as there is also between eye, vagina and cave. In the Song of Solomon there is an analogy between sexual and mystical experience, with echoes of a similar experience of meeting, operating at different levels of our being. Analogy was well recognized by the wise men of old, who declared that man was made in the divine image, and that the law of ultimate design was the same for the macrocosm as for the microcosm, for the within as for the without, for the above as for the below.

Analogy therefore implies a common origin or source, and ultimately the existence of a common truth or meaning. It also implies a system of projection or emergence from a common source which can be apprehended or experienced at different levels, between which 'correspondence' is said to occur. The process of creation is therefore analogous to the movement of sound. This idea is at the centre of Hindu religious experience, as it is also implied in the Christian use of the term Logos, whence the 'word' was projected forth to become 'flesh'.

A symbol such as an egg, a snake or an apple, offers us a single aspect or viewpoint, which we can use as windows upon the infinite, according to the capacity of our imagination and the extent of our insight. Analogy, on the other hand, implies a certain knowledge of, or agreement as to, the nature of wholeness in the universe. It is based on intuition, which is defined as 'knowledge of certainty not derived from experience'. Analogy implies the common design on which all religious experience is based. All religions are therefore analogous, and according to this system we are all analogous with one another, which must be the working basis of our human sympathy and understanding. If this system is true, we are indeed all 'children' of one 'father', and more united in fact that we can ever know from the separate stand-point of egoic consciousness.

(9) *The Door, the Diaphragm and Death*

It is many years since I first realized the importance of a certain dream, which I found to be common to many of my patients. I came to call it the 'sea-shore' or 'marginal' dream. Although the detail might vary, the central idea was of a rising and falling tide, with a watcher on the shore. It reminded me of the twilight states of dawn and dusk, with their moments of especial mystery. Whatever might be happening here was clearly important, although its meaning was never clear. The dreamer stood waiting upon the brink of a mystery. It was indeed a 'psychological moment'.

It was some years before I connected these marginal dreams with other mysteries of life – and even death – which all had the same marginal quality. I had been considering organs of the body, the heart, joints and limbs, each in turn and in particular. The heart was a bridge for our affections. Limbs were bridges connecting self and not self. Joints were bridges, too. Of all these I shall have more to say when we are considering the illness known as 'rheumatism'. But, first, let us consider the organs of lungs and skin, for these are also bridges with a median function between a pair of opposites.

When I was a medical student I was told that if the total internal area of the lungs could be ironed out flat, they would cover a full-sized tennis court. In imagination, let us do just that, and then stand sideways to our flattened 'plane', to see what is on this side and on that. We see a diaphragm, a connecting (or perhaps separating?) bridge, between two worlds of self and not self, inside-me and outside-me. Across this mysterious border-line, or 'semi-permeable membrane' (analogy perhaps 'osmosis'?), there passes to and fro the constant traffic of oxygen going into the blood, and carbon dioxide passing out. Effortless and automatic, as unselfconscious as it is uncontrolled, the miracle of life flows as timely as it does tidally. If we do the same thing in imagination with the skin, we find the same meeting and dividing process going on upon the border-line of 'me' and 'not me'. The door or bridge, diaphragm or border-line, joins what it separates, and bridges the very gulf it makes between its neighbour opposites.

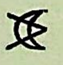
My next step was to realize that by means of this experiment in my imagination, I had seen not only TIDE, but also the dimension of TIME itself, standing like a plane between us all, within the fullness of which we are meeting, NOW, with a greater or lesser trafficking.

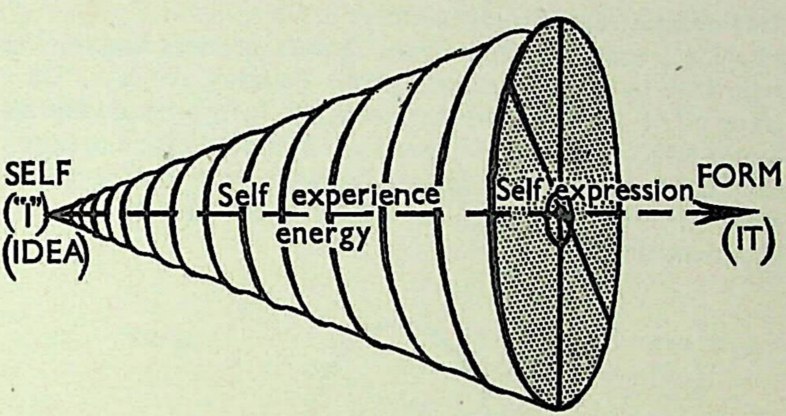
So we have made analogies between door, bridge, diaphragm, lungs, skin, heart, joint and limb, seeing them all with the double function of setting apart and joining together, with the mystery of life flowing to and fro between, from one world to another.

But by means of these analogies, have we not found a key to the very mystery of death itself? For what is on the other side of the door by which we are so mysteriously divided is only the other half of our own selves. To travel across the threshold of any door or diaphragm it is necessary to die on one side before we can appear again upon the other.

(10). *The Analogy of Sex and Speech*

Both of these are instruments for intimate relationship, balancing one another from below and above the physical diaphragm. As 'chakra', they correspond. In psychosomatic medicine, disorders on the sexual level tend to be reflected in speech difficulties. As instruments of self-expression they are closely related, and may be considered as analogous; that is to say, they are both derived, on different levels, from a common basic plan.

Whether we are considering the function of ear, eye, 'consciousness' or sex organs, we find them divisible into two parts: passive, receptive, female, and active, responsive, male. The basic design may be drawn , with analogous symbols of sun and moon, passenger and boat, soul and body, or tenant and house, with which we are now familiar as apparently divided, but never actually divisible, pairs of opposites. Physiologically, they represent stimulus and response: physically, penis and vagina: psychologically, male and female. In terms



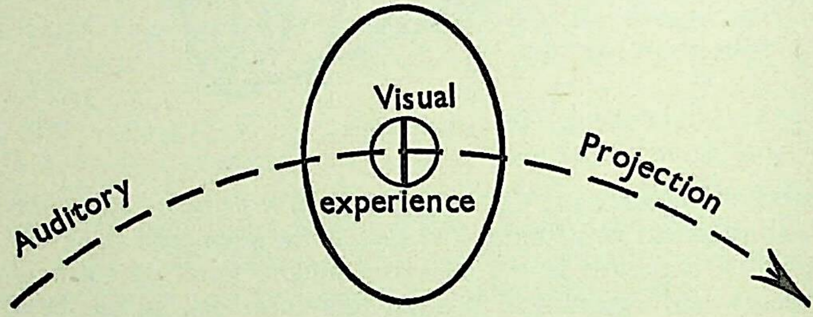
of consciousness, the pair of opposites may be called awareness and attention, or listening and speech. Between each and every pair of opposites is the effective 'middle term' of meaning, energy and experience. We are therefore back on our basic design for wholeness, or gestalt-of-three, of IDEA, ENERGY and FORM.

First, in the background even behind the beyond, there is the PERSONAL IDEA, which is the creative source, which is masculine. Second, there is the emotional, experiential or energy level, which is feminine. And third, there is action, whether in terms of speech or sexual experience. The complete instrument of self-expression on either level is bisexual. Both men and women are both male and female on all levels, throughout all their images and analogies. Interference, with consequent failure of function, can occur on each of the three levels: (1) by absence of the SELF, or IDEA, at the creative level (2) by closing the door defensively on the receptor or experiential level or (3) by stopping the appropriate action or response. For obvious reasons, both in the functions of sex and speech, it is the middle-term which is the most important, as well as being the level which is most frequently and most seriously damaged.

Speech and love-making are equally mysterious. They are both arts and miracles of personal composition, which draw their wealth and worth from infinite as well as finite sources.

(11) *Images, Visual and Auditory*

Imagine a most primitive scene, as our ancestors look out of their cave in the early morning light. Pointing, she says, 'Uh – uh – uh –!' Looking over her shoulder, he more casually remarks, 'Oh, that is just old so-and-so'. By which I wish to imply that communication of images by sight or sound occur on different levels or dimensions, which have a bearing on their experiential value.



SOUND AND SIGHT

Using our two planes at right angles, or dimension of difference, we can see that whereas visual impressions have been laminated, flat, on the perceptive surface of the self, as by a camera; on the other hand, communication by the images of sound must be projected forth from self to other.

The contrast between the two is made more pointed, perhaps, if we suggest that the visual process is relatively primitive, passive and feminine, whereas the auditory is more differentiated, active and masculine. This should not imply, except to egoic man, that either need be inferior to the other. The whole man is greatly in need of both of every pair of opposites.

(12) *Analogy applied to Psychosomatic Illness*

This is a very large subject and requires a more thorough treatment than we are able to provide here, but perhaps it will be enough to indicate the general principles, with an illustration as to how they occur in the simple example of rheumatoid arthritis and rheumatic fever:

Elements	psychological functions	organs	illnesses	time
fire	intuition (will, choice)	nervous system	Degenerative disorders, e.g. cancer? disseminated sclerosis, tuberculosis	eternity, all
air	thought	lungs, throat, speech	asthma, stammer, disorders of lungs.	impersonal, past or future
water	feeling	cardio-vascular	Stress conditions of heart and arteries. Arthritis and rheumatic fever	personal experience ('continuum')
earth	sensation action	alimentary	Gastric ulcers — Excretory disorders	now

The importance of continued stress on the normal systole and diastole of life, which proceeds by alternating contraction and expansion on every level, is easily recognized as effecting either *overactivity* (mental anxiety being analogous to physical tension, to tachycardia or acceleration of the heart, to arteriosclerosis or tension of the blood vessels, and so on); or *exhaustion*, collapse, and under-activity.

In the first case, there is too much systolic protective overactivity (mothering, or smothering); in the second, there is not enough diastole, or expansive support from 'father'. In both cases, the child of life must suffer loss, although in both cases the life force is doing its best to protect its own from harm.

Rheumatism and Rheumatic fever. An elderly patient who had been subject to attacks of rheumatism 'hanging about', as her doctor called it, from time to time, experienced such a sharp relapse of arthritis in the feet that she was threatened with becoming house-bound. Her doctor advised her to see a specialist. He examined her thoroughly and prescribed a cortisone compound and some pain killing drugs. Discussing her case afterwards, however, with her husband, he was told 'But everything has gone wrong for my wife this year. She has never had such a load of trouble!' 'Why did you not tell me?' said the doctor, 'of course that is the cause of her relapse! It is now very well known that arthritis is a stress condition.' He did not add that it is also known that arthritis is particularly a liability of unselfish, uncomplaining persons, who keep their troubles to themselves. Nevertheless he only sent her away with her cortisone and pain-killers. What else could a consultant physician do?

Meanwhile, here are some suggestive analogies to consider, which may help our understanding of the physical consequences of enduring a painful relationship for too long:

chronic unexpressed and unresolved painful relationship (especially in children)	misunderstanding → foot and joint trouble.
	overstimulated, unresponsive → stress condition.
	joint trouble → 'rheum' (catarrh or morbid flux).
	heart trouble → rheumatic fever → valvular disease.

The significance of a joint, as the hinge or the focal point of a relationship, is obvious. The inner meaning of the foot as our 'joint' with the ground and so our 'hinge' with mother, may be less obvious, but it is most important to our state of understanding. (Mark this latter word particularly as not meaning the same as 'comprehension', or intellectual 'grasp' of apparent meaning.)

One thing leads to another, such as inflammation ⟶ swelling ⟶ obstruction, setting up a vicious circle. But it must also be recognized that apparently different effects are often derived from the same cause, and analogous to one another. It should also by now be more clearly realized that illness is not only the bad thing to be punished by dismissal which it was once thought to be. Always, the defensive processes have done their best to deal with impossible situations by taking appropriate measures to protect the life and health of the organ or organism. When the emotional strain of overstimulation without opportunity for response is more than we

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can endure any longer, the problem is slipped over onto the physical level, where we develop a physical symptom with which to guard us.

Treatment: More often than not, we are ill because we need to be. This especially applies to children. The correct treatment therefore is not to treat the symptom as a thing by itself, to be stopped or cut out instantly by one means or another. Our guiding principle should always be that persons are *total*, and that events of any kind only occur in their proper context.

The proper treatment of a child with rheumatic fever is to rescue them from their intolerable context, and put them into a situation where sufficient rest can allow the damage to be mended before it is too late. The 'intolerable context' may be home, school, or both.

The proper treatment for the old lady with arthritis was to enable her to realize that enough is enough, and certain responsibilities which grandmothers too readily assume are best left to their children to work out for themselves. She had been overdoing her responsibilities and forgetting, but always so 'unselfishly', her limitations.

We cannot be reminded too often that the body, like the bank, is a place of measurement in which our overdrafts are strictly limited, and must eventually be repaid.

(13) *Shakespeare, Dreams and Insanity*

Who was Shakespeare? Almost nothing is known about him. As a person, he remains unidentified, a mystery. Yet he possessed the most perfected imagination of all time, peopled with an immense variety of images which are as real today as when they were born out of his infinite fertility. And what is more, they are appreciated in Moscow as in London, and in whatever language they are played.

Of all men, Shakespeare could dress the latent meaning within the fitting beauty of a manifest form. Beneath every character and phrase, a deeper meaning knits the whole in depth unfathomable. It was Shakespeare who said, 'All the world is a stage, and all the men and women merely players' (*As You Like It*). And 'We are such stuff as dreams are made on, and our little life is rounded by a sleep' (*The Tempest*).

I too would wish to make our outer world of sensible experience seem like a dream of constellated images; and our inner world of dreams seem to be at least as real as any outer world. (The exercise of thus reversing roles and changing places with the other, is always a very healthy and revealing one.)

The point I wish to make clear is that both inner and outer worlds reflect one another, both being composed of a relationship of constellated images, pulsing with life. Both are in need of personal direction by will and choice, if they are ever to become meaningful. And both consist of a manifest expression in terms of outer form, and an inner content of meaning, which may be so different as to contradict completely the superficial appearance. (This is true, for instance, of some people's smiles.)

The great difference which divides the inner from the outer world is one of condition or context. The context of the outer world of egoic man is a world of things and persons, in regard to which we think, sense and act according to the determining effect of our previous images. Egoic man is busily concerned in improving this world in which he, waking, lives. But when he falls asleep, as in course of time he surely must, his outer doors and windows shut. Conditions change, as his inner doors are opened and he passes into a psychic world of dreams.

The contents of his inner world, or psychic reality, is all of the Egyptian mother-Goddess Amoun: of the personal unconscious of Freud: and of the collective unconscious of Jung. It is all images, in fluctuant relationship, some more loosely, but others more tightly constellated. All images hold power, but some, like the archetypes, hold more than others.

Judging by my own experience of dreams and that of my patients, there is a sub-stratum of images in existence at every depth of sleep, or even of anaesthesia. I do not know of any state of consciousness, or unconsciousness, which is beyond images, except that of deepest meditation, which can be imageless.

What we speak of as recollected dreams, however, are special constellations of images which have been dramatized in a certain order of association, in order to make a special communication and express a certain meaning. It is the personal factor and the personal emotive energy which thrusts

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them first into dramatic form, and then through into our resistant egoic consciousness. Such messages from 'I' through dream to 'me' have always been respected by the wise; but never so much as they are today by nearly all working psychotherapists. From our general experience of innumerable dreams, most psychotherapists agree that such recollected dreams are both motivated and meaningful: and indeed, that even not dreaming may sometimes be the same.

My answer to the question 'Why do we dream?' is the same as would be my answer to the question 'Why do we live?' It is that we are all concerned personally in feeling out our space, from 'I' to 'me', in order to bring 'Heaven down to earth', to fulfil the will of my Father', or, if this seems too fanciful, to get on with the job of making the world a fit place for women and children to live in.

I am not claiming that the world of dreams is any more marvellous than the world of egoic man in its manifest, objective, matter-of-fact reality. What I am claiming is that they are one and the same world, belonging together and never to be divided from one another, even by day or night, in life or in death.

This brings us to a final word about images and the world of imagination related to insanity. Insanity, like all ill-health, is due to un-wholeness and imbalance, with a predominant use of destructive (negative) power over its creative, positive opposite. The egoic world by itself must soon disintegrate without reinforcement from its inner imaginative creative aspect, with which it requires, for health and wholeness, to be faithfully 'wedded'. Divorce of either from the other soon spells disaster.

Images, like all living things, especially children, cannot be left to look after themselves. They need feeding, and attentive care. Left to itself, everything living (again, especially children) will deteriorate, because weeds grow faster than flowers. In any group of children at play, a bad accent will carry more influence than a good one; and a bad influence will have more effect, other things being equal, than a good one. Given the alternative of positive (father, spiritual, change-inducing) and negative (mother, material, protective, egoic) images, without due attention being given to the positive images, the negative ones will be preferred. For the same good reason of preferring fixed safety to moving doubt, dissociation is inclined to tip the scale in its favour over against relationship. Therefore the images we need to feed are those appertaining to relationship (wholeness), which particularly require a proper emphasis upon the non-dual (spiritual) sources of our being and behaviour.

Schizophrenia begins with dissociation from relationship. Divorced parents may not necessarily have been divorced in law; in their unrelatedness to one another, alienated parents foster alienated children. Negative images offered in isolation ('Don't be like your father. Don't . . . don't . . . don't!') lead to identification, and finally to de-personalization and disintegration, with the production of what may well be toxic physical by-products. Having built up a crushing world of negative exterior influences which appear to exercise a compulsion from 'them' to interfere with 'me', we are ripe for PARANOIA. Apart from its individual incidence in varying degrees in most of us, paranoia is probably the commonest social disease of our time, with its negative and destructive images determining our behaviour.

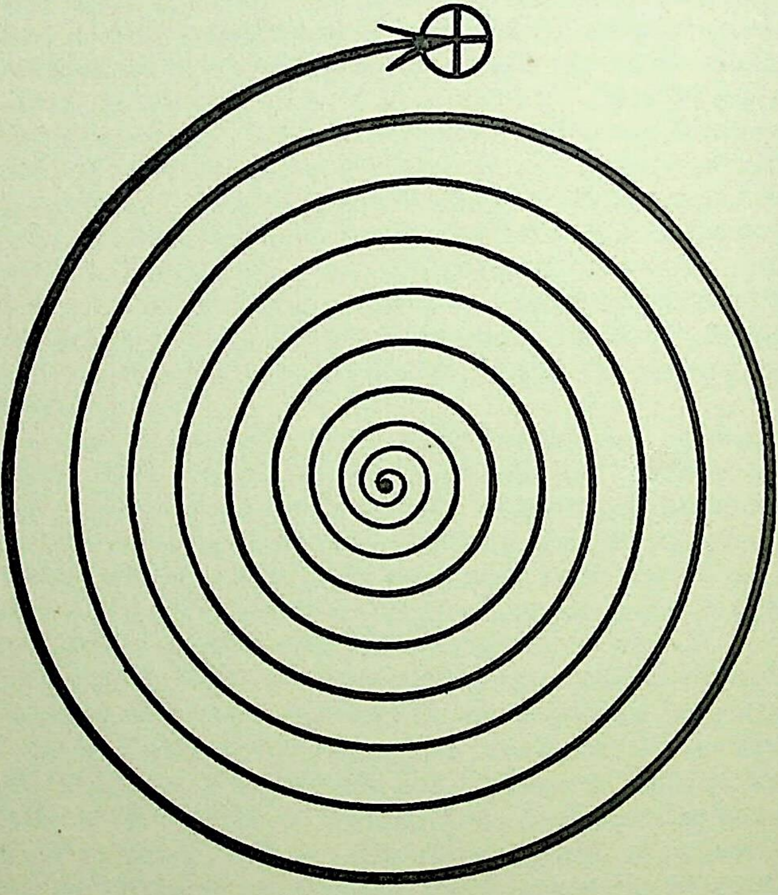
Insanity therefore happens when PERSONS fail to become persons. This may be due either to insufficient (positive) support and encouragement of PERSONS, or too much (negative – domestic or scholastic) pressure having been put on persons before they were sufficiently established in themselves to be able to digest and absorb it. Insanity tends to occur in a predominantly negative (materialistic, egoic) society. It is the accumulated debris of a tired and too-often obediently brainwashed society which disintegrates into individual insanity.

However successful it may appear to be materially, a society which neglects its PERSONS will find its ill-health reflected eventually in its statistics for insanity and suicide. For the benefit of the health of PERSONS, right images, rightly constellated in right relationships, are essential. Images determine behaviour; but right images need feeding, encouragement and support, or the wrong ones will prevail. For health in the individual or society, it is necessary that we WILL it so.

It is the will towards health and wholeness that provides the positive images towards relatedness and the encouragement of PERSONS to become persons, thus influencing us towards right behaviour towards one another, either as societies or as individuals.

CHAPTER VI

The Importance of Fatigue



ENERGY IS SPIRAL

What is normal health? – The experience of fatigue – Why has fatigue been medically neglected? – Energy, motivation and fatigue – Emotional conflict – Other deviations from normal –

Shock – The effects of western civilization – The treatment of fatigue – Sedatives and stimulants.

(1) *What is normal health?*

What does it mean to be 'healthy', and when can our health of body and mind be regarded as 'normal'? It is noteworthy that the medical profession has never been able to answer these questions satisfactorily, or indeed to state any scientific norm or base-line from which it is possible to measure a rise and fall in a person's 'state of health'. Diagnosis can be made, according to the text-books, from the signs and symptoms of a disorder of body or of mind. Indeed, the patient will usually be glad to tell us all about his ill-health: and the doctor can (and usually does on television, although not so frequently in the hospital ward or consulting room) tell us, if not all, at least a very great deal about our disease, its cause and cure.

But what could you say now, reader, about your own state of health? 'I feel great, on top of the world!' is a comment on a mood of well-being, but it is somewhat unscientific and over-emotional. What can you say about your self in health? You can make certain negative comments about not having a headache or feeling better than you did yesterday. But it appears the state of health, of self-in-health, of 'normality', is actually not describable. It is as if health is something that we cannot describe verbally in itself, but only negatively, in its absence. If I have a pain in my knee or in my stomach, I know that I have a knee or a stomach because it does not feel well. If my knee is well, I do not know I have a knee, if my body is well, I do not know I have a body; and if my SELF is well, I do not know I have a self. In fact, my greatest bliss is to forget my self, for only then can I enjoy myself. It is as simple as that. The state of bliss called health exists only when I am not conscious of my self at all.

This state of BEING unconscious of my self does not preclude the possibility of experience, but emphasises the conditions which are required for it. Too often, experience is made impossible by the fact that my 'self' is standing in my way, preventing me from the experience which awaits me now, if only I could get my 'self' out of my light.

This may seem difficult to realize, but it should be admitted that most of us do not experience either love or pain as an object in itself, but only our self-defensive, self-assertive, *attitude*, to love or pain. This may make love seem better or pain seem worse, according to whether we are identified with the one, or rejecting the other. But to experience love or pain as they are in themselves requires 'acceptance', undefendedness and self-emptying. It is also to be noted that, at the moment of the experience itself, we are not conscious of it. Subsequently in retrospect, we can remember it, perhaps analysing it and reporting upon it. But at the actual time of an experience we are self-less, un-self-conscious, and the experience is complete in itself.

(2) *The Experience of Fatigue*

Again, the experience of fatigue comes to few of us actually as itself, unselfconsciously, and without resistance. For most of us, most of the time, fatigue is something never to be admitted, always to be avoided. Somehow it seems to make us feel guilty and we feel we must go on and on, defensively, in spite of it. After a time the state of fatigue can be beaten down altogether, so that it is not experienced as fatigue, although it may perhaps be expressed as irritability. But again it is even possible for us to refuse to experience this irritability. We can replace it with a quite different countenance, of patient charm or dutiful goodwill. Others, who may seem always to be too tired to live, are again not experiencing fatigue as such. They are using it for some self-protective or aggressive purpose, to gain some needed value from it. Ulterior motives are the enemy of experience, and it would seem that experience of fatigue, as an admission of weakness, is everybody's enemy.

(3) *Why has Fatigue been Medically Neglected?*

It is not only we, the patients, who are inclined to neglect and reject our experience of fatigue. It has also been almost entirely rejected by the medical profession as a factor of importance in the causation of mental or physical ill-health. On the contrary, in spite of the word 'patient' implying a person needing time in which to experience ('suffer') his illness, it is increasingly the fashion, particularly in hospital practice, not to give the patient time at any point of his association with those most concerned with curing him. When once the diagnosis has been made, the treatment is usually more or less a matter of routine, and is carried out as quickly as possible, so that the patient nowadays is in and out of hospital again, almost before he knows where he is. In mental hospitals, or in the surgical and maternity wards of general hospitals, there simply is not enough time for anyone to be able to afford to give time to a patient. Nurses are rushed off their feet, doctors do not get enough sleep, and the patient is 'cured' almost in a flash, or else sent home to rest, in spite of the fact that everyone knows that rest is quite impossible at home, especially for mothers with children.

Of course, fatigue is not, and cannot be, a scientific concept. Doctors have been taught nothing about the energy required for living. It seems to come from nowhere and to be inexhaustible: if it is not, we feel it ought to be. Such a moral judgment shows how unscientific a doctor's judgment can remain; but in fact there is no scientific knowledge about the charging and discharging of the battery of life. Knowing no better, we are apt to make too much claim on our energy and that of others, discharging the battery until we are in the state known as 'living on our nerves', which means compelling ourselves to do by force of 'won't power', what we are no longer able to do naturally or spontaneously.

Even the diagnosis of 'psychosomatic disorders', with their 'unconscious motivation', seems to the scientific mind to be more scientific than a diagnosis of mere fatigue, or simple exhaustion. We are told often enough that 30% to 50% of the beds in our hospitals are occupied by 'neurotic' or mentally sick, or 'unconsciously motivated', patients. Counting in all these, and adding in the physical conditions of all kinds which are primarily due to local or general exhaustion, it would be a fair estimate to say that more than 50% of the patients in all mental and general hospitals are there as a result of chronic exhaustion, due to unrecognized and untreated stress, past and present, physical or emotional, of one kind or another.

(4) *Energy, Motivation and Fatigue*

To their practical disadvantage, neither doctors nor psychologists are usually qualified in either philosophy or metaphysics.

Freud himself was an excellent clinical observer of the disordered behaviour problems of the mentally sick. In the best 'scientific' fashion, he paid attention to the evidence and recorded, without prejudice, what he thought he saw. Prejudice was reserved for his critics and this he put down to their 'resistance', but this was not always so.

The situation was confused because, although much criticism of Freud's conclusions in his development of the theory and practice of psycho-analysis was due to resistance, much was not. For it must be admitted that although Freud's collection of data regarding mental health was brilliant in its scope and insight, he was in fact a very poor philosopher and no metaphysician. Hence his assumptions were extremely dubious and his deductions didactic, contradictory and confused. 'The house that Freud built' was rambling, full of blind corridors and ivory towers that led to nowhere and proved very inconvenient to live in. But it was a house, and it has since caused an immense amount both of work and pleasure to his followers, who have tried not only to furnish it, but to straighten out some of its more inconvenient kinks.

It is generally agreed that Freud's psychology is based on the motivation of *need*: hence, all neurosis, or emotional and mental disorder is, in the Freudian system, to be regarded as a *deficiency disease*. If the breast was 'good', there was no problem of deficiency: but if it was 'bad', there was a motivation of need, in the search for a good one to take its place. If the home was good, then all went well: but from the 'broken' home were spawned delinquents, neurotics and psychotics, because they did not have what they needed. And need, be it said, was physical satisfaction and emotional security: both of which are important enough to have caused us to lose sight of another factor, without which the evidence and deductions therefrom can be most misleading. In spite of 'bad breasts' and 'broken homes' the fact is that some do not fall sick, and do not become neurotic, psychotic or delinquent. Why? What has Freud left out that is all-important for normal behaviour and normal health, and which also enters as a factor of primary importance into all states of ill-health?

Besides the motivation of *need*, there is another motivation. It is that of BEING. Like a cat curled up by the fire, or an apple, ripening upon a tree in rain or sun, there is a primary satisfaction and fulfilment in a state of BEING. How utterly unconscious of themselves they are, just BEING; there is for them no past and no future. There is only the joy of living in the present, now. Unfortunately, some of our moralists are inclined to regard this as an inferior state to that of our human anxiety to be up and doing good, in order that someone may obtain some future benefit. 'Good, better, best; never let it rest!' is not only the motto of a famous girls' boarding school. It is also the morally persuasive motivation that makes even our doctors try to persuade us that health is to be found round their particular corner, if only we will follow their excellent advice.

It is the thesis of this book, however, that life is a personal statement of a process of BEING; from origin, through becoming, it is re-stated in successive moments of experience, when I AM IN BEING NOW. What is this mysterious motivation of life, in health, in being NOW? It is certainly capable of finding its way through 'bad breasts' and 'broken homes'. But it is surely doing so in spite, and not because, of them.

Freud fell into the Aristotelian error of egoic man, by seeing 'things-by-themselves', as something about which something could be 'done' for the patient, by psycho-analysis. A model of modesty in himself, his followers jumped to the conclusions which he had implied, and, as usual, exceeded them. It was plain to them that, based on a motivation of need, we all *needed* to be psycho-analysed in order that our promise of good health or moral perfection might be fulfilled. Which is quite logical, if we choose to look at it that way. When once we start with a false premise, a false conclusion must always follow.

But it is not necessary for us to look at life and experience as being motivated by need. It can also be seen as motivated by the activity of a polarity in relationship. Then it is 'you-and-I-together' who form the 'battery' of life. It is not you in your need, or me in mine; it is a fact that we, in our actual experience of one another, meeting together, can find and form our own dynamic. So miraculously meeting, a man and woman in the act of love can found a child.

As Martin Buber (whom I would regard as the most profound psychologist of our day and age, because he is not only a psychologist, but a pragmatic philosopher as well) has said, 'Life is meeting'. In other terms, 'experience is a function of the relationship of persons'. As individuals alone, you and I can only 'exist', for we are not yet being true to life. We can only come into BEING via our relationship with 'others', whether these be other things or other persons.

No living thing can continue to exist only by itself. Like persons, things are what they are because of their relation with other things, and persons.

(5) *Emotional Conflict*

It is the theme or basic statement of this book that 'all things flow' as Heraclitus claimed of old: that life is polarized between systole and diastole, as in the beating of the heart and breathing, which are analogous in this sense to one another: and that this law of polarity operates within us, between us and beyond us. Of this basic living truth, the relationship of father, mother and child is the symbol and epitome. It is with this 'basic brick' that the universe is built.

So far the philosophy of Communism would agree with us. But whereas I see the metabolic dialectic as 'ordinary life', Marx claims that 'process', or 'change', moves only by accumulated explosions of energy by means of which quantity becomes qualitatively altered. But for Marx, there is no allowance for any dialectic between spirit and matter, FATHER and son, PERSON and person, and therefore there is no other means of man experiencing change than from exterior compulsion, or explosive revolution. The distinction is important, as it affects our whole attitude to ordinary life and one another. I would claim that the Marxian image, lacking the true creative image of the FATHER, can only be in-effective and ultimately destructive. The whole Communist system is then based upon a false image of reality, which can only lead to false ideas and errors of behaviour. It is a typical example of the emotional psychopathology which I will now describe.

In the absence of father, mother must take over: in the absence of the positive, the negative must carry on to develop its own polarity without it. This is by means of 'power over the other', or compulsion. It is a pathology of dissociation, without relatedness. While it is effective in operation in its early stages, its essential weakness can be concealed. But when stress conditions become too much for such a previously successfully dissociated system, when reality can no longer be dismissed (e.g. in Russia there are no left-handed children), the first behaviour reaction is HYSTERICAL, and the final PARANOID.

In the individual, such a deviation from normal commonly occurs when father is missing, ineffective, opted out or dead: or, as more commonly occurs, playing the part of second (or even first) mother. The mother may also be, not absent, but negative in her attitude towards the child. The child therefore experiences no father and negative mother, out of which complex constellation the energy for living must somehow be contrived. This can be done in various ways. Identification with a phantasy father can supply an intense religious motivation, a Messianic drive to benefit the world: or identification with the negative mother can motivate either a compulsive worker, or a fanatical moralist whose aim is to stop others from having what he (or she) has not enjoyed himself.

The variety of deviations includes everything known in the encyclopedia of psychopathology. All deviations from the normal are viable, but always at the expense of someone else.

The usual method of diminishing emotional imbalance, or energy disturbance, is by 'taking it out of someone else' (projection). If this is not effective and the destructive emotional impulses are not given an outlet but 'inhibited', the result of the baffling emotional conflict may be experienced as exhaustion, or it can be relieved by translation onto the physical level, in any of the myriad psychosomatic disorders which are provided for the purpose.

(6) *Other Deviations from Normal*

These are often due to impatience moralized by good intentions, but without understanding or respect for the facts and limitations of different cases and situations. Of all the facts of life, TIME is perhaps the most significant: and exhaustion the most common effect of ignoring it.

Chakra need feeding: babies need TIME, and if they do not receive enough of this basic reality, they will claim it from their doctors in years to come. (It is true, I believe, that only psychologists give sufficient TIME to their patients, who may need years of it, to make up for what was lost in infancy and childhood.) Children need rest, far more than they get; not only physical, but mental. The effect of over-stimulation at any age is to develop compulsive over-activity and the inability to rest. Fatigue becomes 'dissociated', cut off, and we 'live on our nerves', as we say – compulsively bound to a vicious circle of effort, which has no end other than to repeat itself.

(7) *Shock*

Perhaps even more important than fatigue, and to be recognized as a common deviation from normal, is the reality of *shock*. Chakra sometimes close with a bang; in self-defence, the ciliated sensitivity of their approach to experience snaps back as the mouth shuts and the creature withdraws, biologically retracted from danger. (So ancient are our ways of life that we still share much of our reflex nervous system with the oyster and the sea anemone, as well as with the rabbit and the tiger. For we are still all of these in turn, yet so much more.)

SHOCK was accepted as a medical diagnosis for reaction to excessive strain in World War I, and SHELL-SHOCK was recognized as a permissible psychosomatic protection against the recurrence of a similar disaster. The fashion changed, however, and, perhaps because it was no longer regarded as 'scientific' (i.e. it did not fit in with the current ideas of medical orthodoxy), it became out of fashion in medical and psychological circles during World War II. No one was allowed to suffer from shell-shock, even if the symptoms were the same, when we were bombed and buried for the second time. The most we could expect was the rather unsympathetic label of 'phychosomatic disorder', 'unconscious motivation', or more simply, and more rudely, plain 'neurotic', or, even worse, 'defective personality'.

It was, I believe, Dr R. D. Laing who first used the term 'diagnosis by denigration' to describe a common medical defence mechanism of belittling what we did not understand by giving it a name. It is so easy to supply the label, even – or perhaps especially – when we do not know what is in the bottle. 'This is only that, and I know all about that' is a very reassuring statement for the scientific mind. But it must be admitted that this process is only scientific if the patient (i.e. the unknown factor) is left out of account, and the illness as diagnosed is treated alone, dissociated from its context, as a thing by itself.

Perhaps part of the doctor's confusion is due to the fact that he cannot be bothered by Freud's insistence upon the importance of the 'unconscious'. Nor indeed can our Judges and business men: and nor indeed do I see the need for it as a 'thing-by-itself'. Actually, what we are all concerned with ultimately is our experience of relationship, and to this end we are given to use our senses and our cerebral cortex, our nervous system and indeed our whole bodies. The Chakra are our invisible instruments of relationship, or 'feelers'. When once these are permitted to exist, a 'broken heart' becomes as scientifically recognizable, and respectable, as a broken leg. For it is simply a fracture in an instrument of relationship, a broken bridge of communication over which no traffic can flow. The energy centre is in a state of 'shock'. The tenant of the house has banged the door and gone out, because he could not bear to stay and suffer what was happening to him. The anatomy of experience is poetry not prose, as no one knows better than the doctor, if only he can be persuaded that poetry is respectable.

(8) *The Effects of Western Civilization*

The effects of Western civilization and religious culture on our human development have certainly been in favour of less heart, more head; and less rest, more activity. As between the pair of opposites of centre and periphery, the periphery has received a scientific blessing and the Church has continuously defended itself against what might emerge, unbidden and unwanted, from the hidden centre. Any child, after reaching the age of two or three, will be given more information than he can possibly assimilate and digest. Fortunately, however, the adaptability of human life is great enough to deal with most of the pressures of our conditioning, even at the price of 'keeping up with the Jones's' in far more than motor cars and refrigerators. The task of keeping up with them in class and university, gears up the mental processes to a fantastic degree of unassimilated information, without time or space for its digestion. The result is a vicious circle of over-stimulation, over-activity and fatigue, repeated over and over again.

The same vicious circle occurs in regard to war. Having fought and suffered its way through the two worst wars in history, the British nation must be very tired. Furthermore, it is flogged by taxation, which can hardly be regarded as economical or rewarding in the way it is expended. So we fall back on sickness, stimulants and escapes, on which we spend still more, while hiding our fatigue as best we can behind the usual cover of all the good work we are doing. A sick economy and a tired nation need to pay more attention to the treatment of fatigue. If left to go too far, breakdown inevitably results; which means, if there is not a proper doctor in the house, the madness which is war.

(9) *The Treatment of Fatigue*

The treatment of fatigue is severely practical and restores the discipline of accepted reality. We are tired, because we have over-spent ourselves almost to bankruptcy; we are ill because we need to be ill, in order to ensure a sufficient time for rest. This applies especially to children, who suffer most from exhaustion due to having been forced to face too much, too often and too soon. But it also applies to adults and to the society which they have created round them. Eventually, we must all accept a weakness which we have tried to hide, in order that we may experience the healing which comes from other forces than our own. This entails an admission of weakness on all sides, including the patient, the doctor – and even the politician.

Just as science teaches us to face its facts objectively and without prejudice, so we must learn to face the facts of our fatigue. *Our resources are limited and we have exceeded them.* Now we must be as ill as we are, and as weak as we are, until such time as our resources may be restored. Let us hope that our doctor will be wise enough not to try to heal us in a hurry. As his patients, we deeply need his patience, too.

Fatigue is the first sign for all of us that we are doing too much and expecting too much of our selves: or that others are

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expecting too much of us. In spite of feelings of guilt and anxiety ('whatever will happen if I do not do something about it?'), we have come to the point when, if we are to face reality, we must give in and give over, letting the 'self' go, and surrendering our 'selves' to our proper weakness, as well as to our doctor and the bed.

The role of the doctor here is immensely important. He also is inclined to do too much, especially when he has so closely to his hand the powerful remedies supplied with oppressive salesmanship by the great industry of modern pharmacology. We need the doctor to be with us, however, mostly as a stand-in, or visible representative, for our own invisible Healer. We need the doctor to reassure us in our anxiety, but not to reply to our pitiful cries for help by taking drastic action in order to put a stop to all our troubles immediately. Most of all, we need him to give us all the time we need, and not to plunge us back into the pressures of the daily round too soon.

Meanwhile, anything is good for our healing which helps us to accept our weakness and to enable our self-emptying: any change of interest from work to play, from activity to rest, from waking to sleeping, from something to NO-THING, is in the right direction. Both doctor and patient can collaborate with the healing forces of nature, and neither need try to win the trick alone.

To summarize, I would emphasize the following points:

(1) *Make friends with your illness.* Accept it as the communication which it is, and see what you can learn from it. It is in many ways a pointer to reality which you have missed but which you need to face. So do not try to stop your symptoms or to get rid of your illness. Remember that relationship with the other ('acceptance') is healing. It was dissociation from reality that has made us ill, and further dissociation may appear to 'cure' us, at a price, but it will not 'heal' us.

(2) *Be as ill, or as tired, as you are:* and be prepared to be more ill, or more tired, as you allow yourself to experience the accumulated effects of what you have previously rejected. This requires a lot of courage, so therefore you need faith in your doctor; but it is even more important to have faith in your own inner Healer.

(3) *Provide yourself with someone* whom you can trust not

to take advantage of you in your weakness. Certain doctors are not above 'showing off', and some of your friends will play at 'one-upmanship'. In fact, it is very difficult to find anyone who will take us and our illness really seriously. Cheerful dismissal is the cloak for everyone's anxiety, but this is more likely to help the illness (by dissociation) than the healer (who responds best to positive relationship, or 'acceptance').

(4) *Abjure all those virtues* which have been irritants to your system, causing this extravagant over-spending of your vital capital. Why do you work so hard? Why do you take care of everyone except yourself? Why do you mind everybody's business but your own? Was it only because you were afraid to admit your weakness? Well, admit it now. Enjoy your weakness and accept it. Indeed, enjoy yourself in every way you can. Even spoil yourself: there need be no sense of guilt now, because it is accepted that you are ill and your doctor says you really need to rest! Await results with confidence, but meanwhile be a very patient patient.

(10) *Sedatives and Stimulants*

I have often been surprised by the frequency with which I find that patients still object to being given sedative drugs. This is not only due to the common fear of losing control by having to surrender one's prerogative of retaining self-consciousness. There still remains a residual sense, I believe, in many of us, that we can harm ourselves by allowing a mechanical process to do for us a healing task that would be better if it were allowed to come in time from a depth of SELF that is deeply concealed within the self. The more we accept the short cuts of benevolent anodyne and injection, the more we risk the loss of such healing as there may be latent within ourselves.

It must be admitted, however, that the *vis medicatrix naturae*, or healing power within, is offered scant respect today, both professionally and in our private lives. Never have so many pills been offered by so many doctors to so many patients. And never have our escapist bills for drinking, smoking and gambling (currently running at about a thousand million pounds a year apiece) been so extravagantly high. With the balance so strongly on the side of immediate cure, how can we expect the patient process of healing from within in time to operate effectively?

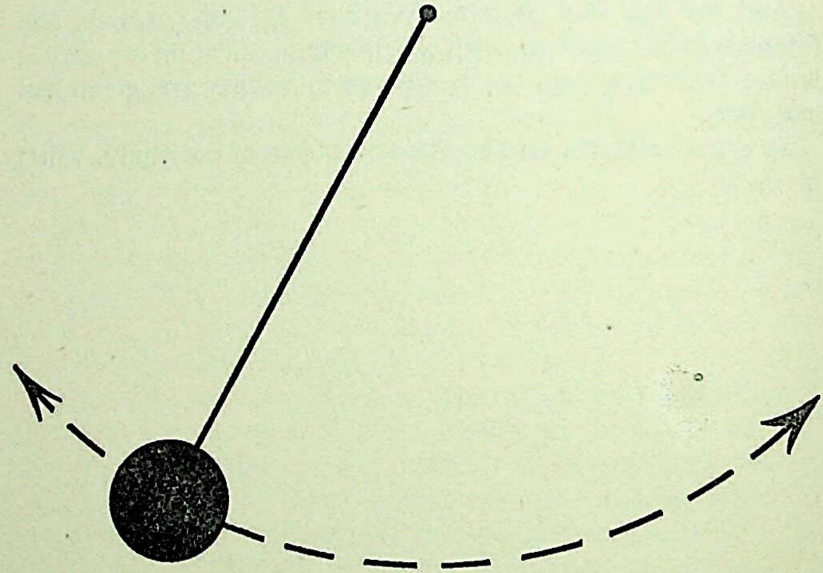
Whence cometh our help? There is no doubt where we expect it to come from at present. In this year of grace, it is the National Health Service and the Football Pools upon whom we rely in time of trouble. I believe that our prayers for divine intervention on our behalf are out of fashion because they are totally ineffective apart from misunderstanding of the powers of auto-suggestion.

And yet the fact remains. We have a Healer, Guide, and Friend within ourselves, with whom communication is possible, whose healing powers can be proved to be effective, given rest and time.

So the time factor will be the next object of our study. What is time?

CHAPTER VII

The Meaning of Time



TIME, TIDE and RHYTHM

Time is not clocks – Time is relative – The time-space continuum – The time-track – The time-body and 'the unconscious' – The importance of suffering – FATHER TIME *– Physical time – Female (cyclical) time – Egoic, masculine or 'serial' time – A child's time is now – Future time – Ripeness is all – Time the healer.*

(1) *Time is not clocks*

We have clocks. We also have, or have not, time. Clock time may tell us, for instance, that we have an hour to spare before we catch our train. But we have an hour of what? Well, an hour maybe in which to have a good time – or perhaps only to be bored, kicking our heels. On the contrary, the clock may tell us that we have no time to spare; we must make haste or we shall miss that train. Impatiently, we wave desperately at taxis which ignore us, driving past. Caught in a traffic block, we fume and fret – we are going to miss the train! How much of joy or sorrow can one suffer in an hour, as it ticks itself away inexorably, regardless of our mood, upon the face of any clock? We know that time is experience, to be patiently endured or impatiently escaped in a mad rush of unnecessary activity, repeating restlessness; or sometimes (but how rarely) it is ecstacy which then passes in a flash. Alas, it is grounds indeed for a pessimistic view of life, to realize that joy flies most rapidly knowing eternity now; but sorrow drags on leaden feet, only knowing the dry tedium of what seems to last for ever.

We are told by those who ought to know, such as mathematicians and philosophers, that time is the fourth dimension, which goes beyond the familiar three of space. If this is so, then time is certainly outside the capacity of egoic man to comprehend it, for he is devised to dwell consciously in space, but not in time. Time, being outside and beyond his conscious mind, requires clocks to tell him of its existence. Of time itself, of experiential time, egoic man knows nothing. Not knowing that time is experience, and experience is time, it is not surprising that, as he constantly watches his clocks, saving time whenever he can, he has little time for experience, now.

Our concern in this chapter, therefore, will not be with egoic man and his ingenious clocks, but with our own personal variants of experiential time.

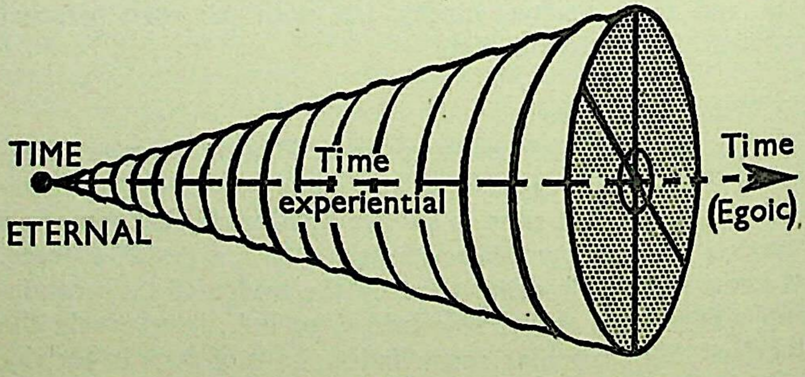
(2) *Time is Relative*

Our first discovery will not surprise us. Time is not some thing-by-itself. Clocks hang on a wall or stand on a shelf, by themselves, isolated. But time is always relative. In fact, time is a function of movement-in-relationship. It is a gestalt-of-three, its items indivisible other than by the bridge of the relationship which joins them. This bridge, or link, is relatively the 'time' of this particular constellation, be it of stars in the sky relative to one another, sun and moon relative to earth, cars on the road relative to one another, or personally as it happens between us as we enjoy communicating with one another, having a good time – or perhaps just being bored.

Time is relative – but to what co-ordinates? It is essential to know what our relatives are, if we are to reckon with the relationship between them. If space is space, we can consciously determine the three dimensional co-ordinates of space and reckon with them. But if time is not in space, but beyond space, what shall we say are its co-ordinates?

According to the assumptions of this book, of which the basic dogma is always the same and plainly stated, our personal co-ordinates are analogous to the centre and circumference of a circle, which Goethe called respectively counter-space (expanding) and space (contracting). Our personal system therefore comprises three terms or co-ordinates, which we call PERSON, central 'I', expanding CONSCIOUSNESS: Person, which is mediate, radial, relative and experiential; and person, which is peripheral consciousness, egoic, contracting and concerned with what can be done and known in three-dimensional space. To these are added time, which is space's inevitable addendum to make up our full gestalt-of-three. These co-ordinates and their relationship comprise the total reality of time, with its two co-ordinates of centre and periphery, eternity or no-time and egoic or objective clock-time; and its mediate reality of radial Time, which is experiential, personal and subjective.

(3) *The Time-space Continuum*



CORNUCOPIA of Time's emergence

If we repeat our basic diagram of the emergent spiral, we are able to 'see' the meaning of the term 'time-space-continuum'. This is total time as it is already actually co-existent, apart from the abstractions which belong to its different co-ordinates or component parts. The whole spiral is the whole person, TOTAL MAN, you or me, including past, present and future. On the right side, or growing point, of the emergent system is egoic man, working or playing in his world of space plus clocks. On the left or central side is the deep centre of the system, 'I' as the central point of expanding CONSCIOUSNESS. And in between is subjective, experiential or relative, time. Together these make up the total personal time-continuum in a gestalt-of-three, which, although it may seem to be divided, can actually only be indivisible if we are ever to see, or be, our person, whole.

(4) *The Time-track*

In order to avoid confusion, it is better to grapple with paradox at this point, or we may find ourselves confronting contradiction in the end. Egoic man always 'thinks' that wherever he is, light is. He therefore regards both his inner world (the Egyptians called this goddess 'Amoun', but Freudians call it 'the unconscious') as dark; and his central point being so far beyond his ken, he usually regards it as non-existent, or darker than dark. Thus egoic man projects his own darkness onto other areas which in themselves are relatively light (i.e. more conscious than he is) calling them 'the unconscious', 'the subconscious': or sometimes even 'the superconscious', if he acknowledges his central source at all.

Looking at it from the side, however, we can perhaps appreciate what was meant in the fifth verse of the first chapter of the Gospel of St John: 'And the light shineth in darkness; and the darkness comprehendeth it not'. The source of light is from the centre, which is also the source of CONSCIOUSNESS, and of emergent TIME. 'All things were made by HIM; and without HIM was not anything that was made.'

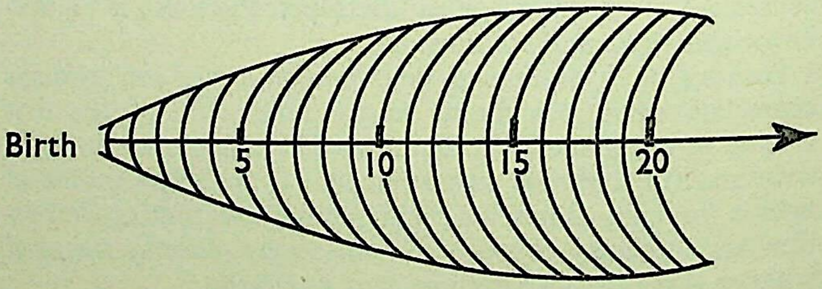
I believe that this statement can and should be accepted as a true analogy of our personal experience of the time-track, from birth to now, and from now to our egoic death. We came into life at the source, on the left of our 'continuum', and travelled from left to right, following the path of the sun across the sky, as light pressing forward into darkness.

Viewed in this sense, the time-track is seen to be the experiential movement from one moment 'now' to the next, which proves the veritable spiritual nature of man. In fact, whether he knows it or not, even in his most egoic state of peripheral mind, man is a traveller through time who brings into lesser spaces the essence of his own eternal now.

(5) *The Time-body and the Unconscious*

Experiential time is like a sausage which extends from birth to death, made up of slices which are experience-now. The whole sausage can be called the time body. Running through the centre is the time-track along which 'I' am advancing within the peripheral skin of my conditional circumstance. To this 'I' am related, and it is this relationship with circumstance which produces my experience. This time-body is as real in its existence as my space-body; but, not being located in space, it is not apparent to the consciousness, or sensory apparatus, of egoic man. It is a serious mistake however for egoic man to deny altogether the existence of his time-body for this reason. If Freud could have recognized and made use of this concept, he could have eliminated from his 'unconscious' much of the present confusion as to its content.

It would be as well, perhaps, to pause in order to review the contents of our time-body as it exists in terms of our actual experience. In this diagram I have only allowed a slice of time to occur once a year; but if there are sixty seconds every minute, it must be reckoned that our slice of time called 'now' occurs more frequently than every second. Our experiential



THE TIME-BODY

'sausage' is thus made up of many 'slices' and many slices may be comprised in our 'experience'. Normally, we pass through experience, or experience passes through us which is the same thing. At every moment of his experience our traveller is in the light, now, of his personal consciousness. His future is completely in the dark: or, as we say, he is completely in the dark as to what may happen next. Furthermore, every previous moment has slipped into the dark. Apart from the trace of memory which he can partially recollect, our traveller is as much in the dark about his own past as he is about his future. Being now unconscious of both of these, he is liable to describe them both as being parts of his own 'unconscious'.

Normally, we pass through experience. Too often, however, experience is too much for us to swallow. Our conditions may be unsuitable or untimely, too hard, too confusing or too contradictory. Experience then cannot go through us. It sticks, and we are stuck with it, as an undigested and painful lump in the anatomy of our time-body. Here it tends to become encapsulated, cut off or dissociated. It is then said to form a 'complex' and being possessed of its own energy and very much alive, it further tends to form a 'constellation' with other similar dissociated or undigested experiences. Such dissociated energy systems are called 'autonomous complexes' because they can be triggered off many years later, to become all-powerful determinants of subsequently unsuitable behaviour.

Thus the anatomy of the time-body can become a very twisted, complicated and convoluted, self contradictory affair, full of dark tensions and unexploded depth charges which are apt to go off as unexpectedly as their occasions are inconvenient. These irrational outbursts from the past are called 'unconscious motives'. They arise from dissociated energy in the time-body and are derived from actual experiences in infancy and childhood. The most important of these damaged areas occur in the first five years, and their influence may completely dominate our so called conscious minds subsequently, causing anxiety, compulsive activity, delinquency, mental ill-health, marriage problems and behaviour disorders, even including the major insanities or psychoses.

Psychotherapy aims to liberate and resolve such undigested pressure points. Once they can be dissolved, with a consequent change of the images involved, energy which has been tied up or misused can come into play again, with restoration of more total health.

(6) *The Importance of Suffering*

The Son of Man upon the cross, eternity suffering in time, is a familiar Christian concept of the experience of suffering being rejected by the self-defensive complacency of egoic man. The Buddhists were concerned with the same problem, which is that of enlightenment. In any place, at any time, it is always the custom of darkness (egoic man) to reject the light, as being altogether too disturbing for the convenience of his established world.

The Buddhists called our world of experience 'dukkha', and the world of egoic man MAYA ('illusion'). They were concerned with the transition from resistance to acceptance, from attachment to detachment, from selection of either 'this or that', into the realization of the existential reality of the 'middle way' between them. This, without being in any sense a compromise, transcends the tension of the pairs in opposition, resolving this into a new light (illumination) or a new life (rebirth). In either case, the change requires its due measure of the antecedent 'death'.

In this predicament, man is in his usual dilemma. Like the corn between the millstones which turn in opposite directions and so churn him all about, he is apt to choose this one or that (but it always seems better, of course, for egoic man, to choose the one above rather than the one below). The possibility of being all messed up in the middle is never an inviting one: but how else is corn to be processed from hard indigestible lumps, into the flour which makes our bread? However, egoic man is not likely to let himself get into that invidious position without a struggle. If he can find someone else to make his bread, he certainly will. But the illuminating fact is that into this median, BETWEEN position, there advances another dimension, working a miracle of change. Life, illumination, conversion, call it what we will, it is the same experience of change, or 'change of heart', which is described in another symbolism as the change from water into wine. It is the

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magical transition from more compulsive existence, to the freedom of more abundant LIFE.

Suffering is the total task of the time-body, in the sense of digesting experience by accepting it. But it is a fact that children can accept, digest or suffer, very much less than is generally expected of them by their anxious ignorant or ambitious adults. Suffering requires time, more time than is usually allowed for it in assimilating any lesson. Suffering is a process, not an action, and needs patience: which again is time. The word patient comes to help us here, in both senses of its common use. Children require our patience, especially when young. With too much expected of them too often and too soon, they will inevitably 'suffer' from what they have been unable to suffer. They may become bored and fed up, indifferent to everything. They may become seekers for something or anything to make life worth living, such as money or the pools, drugs, sex, religion, tobacco or alcohol. Or they may become our patients seeking in our consulting rooms and hospitals, but rarely finding there, the help they need to make their lives worth living.

(7) *Father Time*

Before going on to study some other aspects of our experience of time, it might be as well to emphasize again the source of it. As spirit enters into matter in the incarnation, so TIME enters into space, and we have the wedding, meeting or mating, of our two great archetypal parents, FATHER TIME and mother-space (measurement); or HEAVEN and earth. As the Kingdom of HEAVEN is said to be (and indeed can readily be experienced to be) within us, so ETERNITY dwells at our deep centre, where 'I' am centrally deposited within the energy working within the complex machinery which comprises 'me', or egoic man. From this source all that is has emerged and, in all that has emerged, this central source can be seen to be reflected.

(8) *Physical Time*

From FATHER TIME at source, we can proceed to study by contrast time-in-the-body, or time as it is experienced in physical life. In our bodies we are clocks, all of which can teach us a lesson, as they keep their own time and also keep time and tune with one another. Surely to preserve such perfect harmony and order, there must somewhere prove to be a MASTER clock? But meanwhile hearts beat, bones mend, lungs breathe, babies gestate, germs breed, and illnesses heal themselves – all in a matter of time.

Three words are helpful here to enable us to see the togetherness of our marvellously complicated, but apparently unconducted, orchestra. These are Tune, Tide and Time, which each provide examples of our bodies' physical use of rhythm. Our bodies work to the beat of their conductor; and music, especially with emphatic beat, deeply affects us all, as our bodies jig and dance to it. Tides flow, to and fro, rhythmically in time. In our bodies also time and tide should not be expected either to wait or hurry for the sake of obedience to any man's behest. (But egoic man has not yet learnt the lesson that King Canute was at such pains to teach his courtiers.) It was Heraclitus who, before things came to be regarded as existing by themselves, stated that 'All things flow'. He might have added that the flow of life, persons and things is always somehow both TIDAL and TIMELY.

(9) *Female (Cyclical) Time*

Women are more original and personally realistic than men can usually be. Perhaps it is to conceal their own inadequacy by rejecting it that men have so often projected it onto women? In their own way, women are more creative, too; but this only applies to making homes and babies, while men are busy making other things.

In spite of her reputation for frequent unpunctuality, Time is a woman's world, in which she is in closest private consultation with her FATHER. Being of one nature with Time itself, women resent egoic man's dependence upon the machinery of clocks. Egoic man's laws must always be outside himself, reasonably declared, steadfastly maintained and scientifically proven to be correct. But woman's laws are in her special field of cyclical time, which is within herself. Hers is a field of experience, in which Time is not only linked with her FATHER through her heart, but also with the egoic world of man through her body. Woman has rhythm built-in, whereas for man it must be learnt and studied, until her play becomes

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his work, which sometimes seems to spoil her play for her.

Women today are made to feel particularly uncomfortable in a man's world in which there is no time. But man has really no time for women anyway. He is too impatient with them, and too busy with the importance of his own affairs, to study their cyclical realities. For him, the highest goal is the space-race, and the glittering prizes at the top. But for her the moon and the mysterious rhythms of the tides, which we are told 'wait for no man', much to his annoyance.

To know that a woman's sense of time is realistic, personal, subjective, experiential and cyclical leaves us by contrast the opportunity to describe egoic, or masculine, time, as abstracted, dissociated, objective, impersonal and serial. It is thanks to egoic man's perverted view of time that he is so unrealistic, so unrelated and so blindly incapable of appreciating the supreme importance of such a reality as love, which he cannot see. Therefore he prefers sex. Egoic man is compelled to work for progress in the future instead of enjoying life in the present; and having no time to spare, he is always in a hurry to arrive somewhere else, although he has no idea what he is going to do when he gets there.

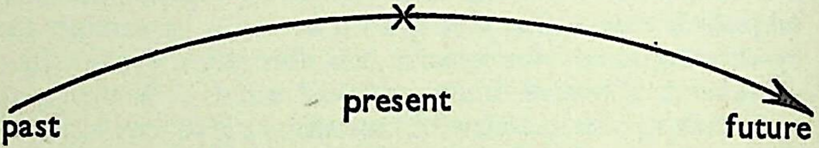
(10) *Egoic, Masculine or 'Serial' Time*

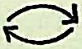
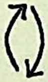
Female and male, hearts and heads, wholesome and partisan-abstracted, time for egoic man must be a copy of his own design and limitations. Concerned as he is with making something better of his mother's world, he has no time for FATHER. He is his own authority apart from the time of his innumerable clocks which must be beaten if he can.

His world of three dimensions, plus the appearance of time as being divided into past, present and future, leaves him no option as to what he ought to do about it, while he continues to believe that the particular reality of his egoic world is the only one. Surely he ought to improve it for himself and those who are joined with him by love or for any other reason; and the sooner the better? Egoic man therefore has a triple motivation, all impatiently urgent: (1) to avoid the past as a bad thing to be left behind and forgotten as soon as possible, (2) to avoid the present as a waste of time, standing idly as it always does between himself and what he has planned for the future,

(3) to attain this objective, which looked at in the future appears to him to be admirable in every way, as soon as possible. All delay is frustrating, and time spent in getting anywhere should be cut to a minimum. Arrival speedily is all that matters nowadays.

'Images determine behaviour', as has been said before. Quite simply, egoic man's image of time is of a one-way irreversible process, moving in a forward direction, as is shown here:



Woman's image of time, on the other hand, is not serial, but cyclical. We can draw her image either  or  as long as both arrows complement one another, reciprocally to complete a circle or cycle, such as tides, day and night, the seasons of the year; and even that ultimate completion which is egoic man's anathema, the greater sleep of death which rounds off life's fulfilment.

It is in this sense that woman's sense of life and time can be claimed to be more realistic than is man's. It is whole, not partial; inclusive, not exclusive. And what her reality includes, and his excludes, is the healing role of time.

(11) *A Child's Time is Now*

Having dealt with the FATHER and mother of time, or male and female time, we can now see how the child of time can fit into his place.

To the child, whose experience is for the first time, all things come new. A child's attitude to life as experience is therefore, in the first place until all becomes commonplace by repetition, one of wonder and joy. His life is only now, and in this present moment he is wholly concentrated, rapt in complete absorption of himself into his experience. How alien therefore is the world of his experience to that of his parents, who see life as compulsively divided into bits and pieces, now here, now there, according to their clock-bound needs.

As he grows up, the child must all too soon conform to the untimely laws of an egoic world, losing his innocence, his way of wonder and his joy in being joined to the object of his experience, for the sake of learning in another world. Paradise proceeds to Paradise lost, Innocence to much learning, wonder to knowing too much, as joy in the present is lost in man's more mature(?) anxiety about the future. But must this human trafficking in obedient slaves of the establishment only be a one-way stream, or can we ever hope to become as children again?

A child's time is now, and this can be true of any age. Even old men can wonder and live, now. One is never too old, in fact, to learn to live now, as long as one's ego can learn to become small enough no longer to stand in the eternal light. In fact, now is the child of TIME, eternally incarnate in its allotted space. Enjoyed so much by all of us as children, but for so short a time, the eternal now is not only the privilege of a few especial mystics. It is the birthright of us all, and to be enjoyed simply in the way of ordinary life.

(12) *Future Time*

Foresight and synchronicity must appear to be grotesque oddities to the world of serial time of egoic man, because they belong to the other, inner, and too often lost, world of cyclical time. Egoic man at a point NOW on the periphery of experience in three-dimensional consciousness cannot see ahead. What he thinks may lie ahead bears no relation to what will actually occur, other than what he may perhaps be able to infer by deduction from his study of the law of averages. But in his dreams, he is no longer egoic man. In his dreams he often sees ahead, even though it is usually only in a partial and confused manner. If he is a stockbroker and 'lucky', he may find himself knowing a little more even in daylight than his rivals do, thanks to what his 'hunches' tell him. Some may prefer to resort for good advice to fortune-tellers, the stars, or the cards; but on the whole, egoic man is conspicuously unable to foresee his future. Nevertheless, he is mostly living for it, hopefully, instead of in his present moment NOW.

But cyclical time and the continuum offer the clue to everything that serial time cannot understand. The viewpoint from within the circle, or rather spiral, from a point down the radius and nearer to the centre, offers a different condition from which to realize a different state of experience from that of egoic man. It is this state of 'consciousness' which operates in dreams, and those other more inward psychic states, such as trance. From this interior viewpoint, a different experience of time occurs, in which forward aspects of reality may sometimes be foreseen. Egoic man then wonders if the future has been fore-ordained for him by some dark power called 'fate'? But cyclical time sees no one else in the experiment of my life except myself, as I engage my choice of attitude within my various relationships. So, except for 'me's' peculiar struggles and animadversions, I and my fate are one and indivisible. In the end, as in the beginning, 'I' am the only fate for 'me' to find. And the most constant enemy that 'I' shall ever find will be my anxious and egoic 'me'.

(13) *Ripeness is All*

This applies to cheese and fruit, and it is certainly hard to find either of them at that critical moment which proves their perfection. This critical moment of the process of growth which is presenting 'now' is the essence of cyclical time, but it is of this aspect of reality that egoic man has no inkling. Unless he has had his lesson forced on him by his experience of adversity, egoic man thinks (and so behaves) as if any time will do, as long as it suits his own convenience. He behaves as if he believes that the invisible clocks of life can be twiddled this way and that, backwards and forwards, to suit his every will and whim.

But children especially are made like clocks. Each one moves and grows, individually different, in his own mysterious time. This happens from the moment they are born, until external pressures interfere. First the domestic pressures of nursery and home, and then the still more complicated and aggressive pressures of the school, take over the mastery of many clocks to make them beat as one. Up to a point this is a good thing, because children cannot be left indefinitely to go their own way, in their own time. But it should also be remembered that

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time is an experience of relationship, so that in any group, given time, it is possible for them to find a common time within which all individual clocks can function, or else be moved to another, more suitable, experience of group-time. But only too often our educators are apt to force the pace of learning, with too much, too often and too soon.

The stage of the theatre is more respectful of the facts of time than is the stage of life. Here, timing is all-important. It is recognized to be the essence of relationship, especially in ballet, which combines the rhythm of movement and of sound, and in music-hall, where the ill-timed joke is not a jest at all. Surely the same is true for life itself, especially in all our more intimate human relationships. It is not the WORD (logos) that matters, but the timing of it upon the sensory flesh. Love is neither a word nor a deed. It is an exact expression of a personal relationship in time. (Parents and lovers please note.)

(14) *Time the Healer*

To egoic man, time seems mostly to have nuisance value. It gets in the way of his plans. To our more wholesome selves, however, who are interested in patient healing rather than impatient cure, TIME is our healer.

As a psychotherapist, I am sometimes asked 'If you do not use either knives or drugs, what do you do for your patients that justifies your charging fees?' My answer is a very simple one. It is 'I give them TIME'.

Perhaps I ought to say I *sell* them *my* time? If that is what you are thinking, it is not what I mean. True, I am giving them more of my time than they have ever been given by anyone in their lives before. I am giving them, for the first time in their lives, the Time which they needed as children, but were never allowed to have. Whether we call our disorders psychological, emotional or mental, they are all disturbances of the function of relationship, which is time. Children need time, and if they do not get it when they need it, they will suffer subsequently from disturbances of relationship. These disorders will in their turn need more time if the bridges that were broken are to be mended. Our work in this sense is architecturally and anatomically real. If the original bridges are not actually repaired at the time and on the very site of their occurrence, the relationship disorder of today will remain impaired, unhealed.

But the point which is more strictly of importance is that the therapist, in giving (or selling) his own time (with a small t) is giving (and in this case not selling) the patient his own TIME, which is his source of PERSONAL healing within himself. The therapist in person is the outward and visible sign or representative of the patient's own invisible SOURCE of PERSONAL healing. The therapist in this case is the catalyst, enabling the process of healing to take place. It is the HEALER (SOURCE, PERSON, TIME, 'I') who does the healing job, in time.

But the patient may well cry out in despair 'How long, O HEALER, how long are you going to keep me hanging about in my distress?' This problem is a most important one, because I believe that both therapist and patient do actually waste much time. What we really want to know is, how to waste as little time as possible.

The clearest advice that I can give is by saying that FATHER heals, but mother wastes time. Besides being TIME THE HEALER, FATHER is also the proper source of COURAGE and of HOPE. 'Mother' fusses around offering the patient advice which is unnecessary, certainly untimely and probably wrong. She also spreads around an aura of encouragement and hope in small letters, which should have been lost and given up a long time ago, so that our proper experience from source in capitals can arrive.

The other comfort I can offer to an impatient patient is to say that every illness knows its own good time, and is doing its proper best, obedient to the wisdom of its own rules. Every illness is wise in its own way. Precipitate healing does more harm than good and leaves us worse off, not better. Illness being so detailed in its living anatomy, it is useless to interfere with it in bits and pieces which can only do more harm than good. It is usually better to allow more time than less: so my advice is to be a patient patient.

It would be impossible to end this chapter without referring to the last of the healers, which is death. To egoic man death is 'the last enemy', but to the whole man death can never be a disadvantage. As the other half of life, it has in its own way always been with us – and blessed us – ever since we began life at birth. If we are to live in this present now, we need to

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die from every yesterday as utterly as possible. And as for our egoic selves, it is only when they are truly dead that we can begin to enjoy our full inheritance.

Indeed, this is what bothers egoic man and causes him so much anxiety. In his heart, he knows that he must go, because he stands between us and our proper death just as much as between us and our proper life. Indeed, his case is hopeless; but this seems to make egoic man only more unwilling to abandon it.

PART III

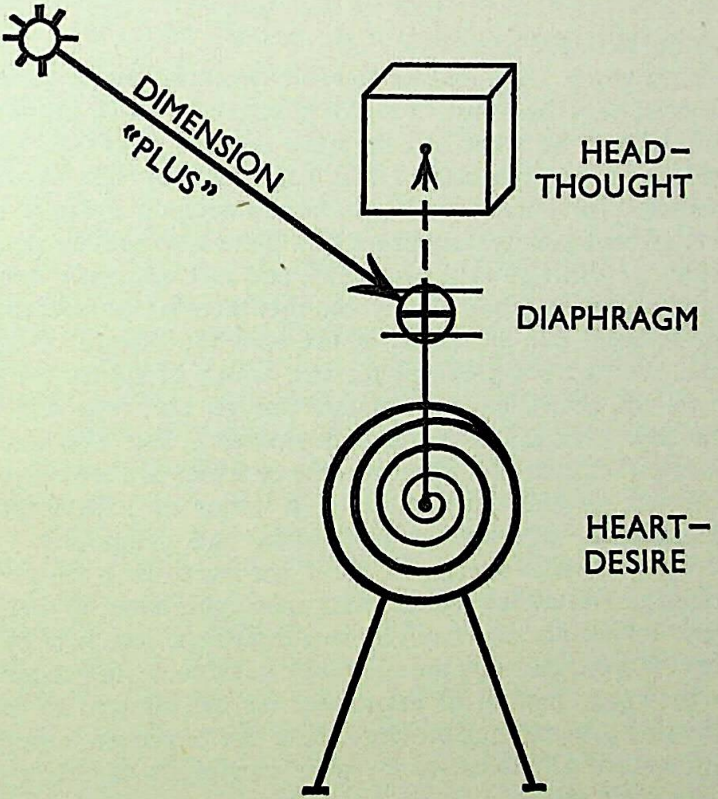
FORM

PART III

FORM

CHAPTER VIII

The Spiritual Nature of Man


DIMENSION
"PLUS"
HEAD–
THOUGHT
DIAPHRAGM
HEART–
DESIRE

The Influence from Beyond

Definitions – Forbidden words – The ambivalence of scientific thought – The importance of 'negative' words – Half-truths are not enough – Togetherness is good – Omnipotence: 'I can if I *will!' – The meaning of freedom – The fruits of the spirit –* ATTENTION *– Where do we go from here? – Who is at fault?*

(1) *Definitions*

SPIRIT is the unexpanded but expanding central point of CONSCIOUSNESS. It is the PERSONAL source of BEING found in the VOID, which is projected into and through differing levels of matter, so producing experience which is appropriate to those levels.

(2) *Forbidden Words*

Certain words are forbidden to egoic (scientific man), because he must only make use of words that can be fixed, measured and defined. So what can he make of such words as spirit, soul, love, or even SELF? As he can prove by his favourite method of practical experiment, he can open up a man in any part of his anatomy, and prove that there is absolutely NO-ONE there. He can also pick his brains, and sort out every one of his ideas, and still he can only find that there is NO-THING there. So, amongst our NO-THINGS in the scientific discard of egoic man, we find LOVE; except for sex, which of course we can know all about, experimentally. Out go the VOID and the absolute, because these are only NONSENSE. But also out go FREEDOM, CHOICE and WILL; in place of which we are allowed, however, to think scientifically in terms of behaviourism, determinism, unconscious motivation and compulsion. But perhaps the greatest loss of all, if we are to be loyal to the scientific limitations self-imposed upon egoic man, is that we must regretfully say farewell to EXPERIENCE, which is by its very nature PERSONAL, unrepeatable, indefinable and therefore unknowable. Instead of experience we are allowed to make scientific experiments, provided these can be proven, repeated, and known all about, as to their conditions of origin and measurable effects.

It must therefore be admitted that, on its own definition, the scientific world of egoic man leaves something (or is it nothing?) out. In his own somewhat boringly repetitive way, egoic man can make himself ill defensively: or destroy himself and others scientifically, if he is in more aggressive mood. But to heal himself or make something new, creatively, he has denied himself the means, unless he can make use of that which is beyond himself, which he denies. Cure, yes, of course he can do this, efficiently and scientifically. But heal, make whole in the sense of our first chapter 'grace à Dieu', no. That is impossible. Moreover, for him it is also untrue because it is unscientific. Therefore, the possibility of such a thing even existing must be denied.

(3) *The Ambivalence of Scientific Thought*

Egoic man's greatest handicap, even as a scientific man, is due to the habit of this thought. He is confined within the limited exactness of his point of view, which is at the same time his greatest asset. If the evidence does not fulfil the requirements of his mode of thought, which is his mental habit, then the evidence itself, however self-evident it may be, can still mean nothing to him. Even if the facts are staring him in the face, they cannot possibly exist for egoic man, if he has not the right idea to which to fit them. There is much today that is evidently knocking at his door to draw his attention to itself, and yet he cannot notice it because his eyes are shut and therefore the evidence is not there. One of the most provocative and self-evident of such 'facts' is his attitude towards the H-bomb. According to egoic standards, his power-over-the-other, his success, his know-how, are all to him 'good-things', and so infallibly they must be 'right'. He is therefore quite unable to admit the danger of bringing about his own death and the end of his egoic world, by blowing it up. To explode enormous H-bombs under the earth (but she is our 'Mother'), or in the highest altitudes of Heaven (but there our 'Father' dwells), can mean nothing whatsoever but good to egoic man, because it is all scientific. Therefore, for him, it must be right.

Other truths self-evidently with us, but beyond the ken of egoic man, are those common evidences of our human nature which are beyond the intellectual abstractions of egoic man. He therefore scientifically defines them to his satisfaction as being due to a factor which he calls 'PSI', which he then proceeds to investigate both scientifically and statistically. The evidence for extra-sensory perception is common knowledge to common-sense people. Surely everyone knows from their own experience, although some are more aware of it than others, that thought transference does occur. Similarly, most of us have had some evidence in our own experience of insight and foresight, of access to information about an event either before it was known to us, or before it had actually occurred. Some of us may even have seen ghosts, but to those of us who are familiar with our powers of self-hallucination and self-projection, no disturbance of the normal world of appearance need seem to be unduly marvellous. In one way or another, the mysteries of his inner world are constantly breaking through to disturb the ordered view of his reality, which is sustained by the conscious orientation of egoic, scientific man. Characteristically, when so disturbed, he sets up a committee of scientifically-minded persons to investigate the evidence: to find, to his satisfaction that there is none, so that he need never have been disturbed at all. Or so egoic man continues to think.

But all experiences which are obtained within the conditions of trance or dream are so obtained owing to the absence of our critical consciousness, and will never be obtained experimentally if the conditions are changed to those required by consciousness. It is the role of Man, and especially of Woman, to be a medium; and in this way we all need to be allowed to mediate experiences. We should not force any experience, especially 'love', to fit into the little boxes conveniently employed by egoic consciousness. In fact, we are constantly somewhat 'entranced', with no loss but only gain thereby to the depth of our experience. This occurs certainly when we 'fall in love', and again when we 'fall asleep', to enter the world of dreams. It occurs when we listen to music, and so transcend our normal boundaries, especially if we dance as well. It occurs in any experience of 'meeting', under circumstances in which we 'let ourselves go'. It occurs even as we talk, for none of us can be strictly conscious of what we say, or why we are saying it. And some degree of intervention from our inner world certainly occurs in our periods of silence with one another. (For this reason, if for no other, the silences in analytic sessions make them impossible as scientific experiments, since this is the ideal setting required for communications on the inner planes, with results unexpected to analyst and analysand.)

But it is particularly in regard to his experience of time that egoic man stands unnecessarily limited. His limitation to past, present and future, in his concept of serial time, prevents him from having proper access to his experiences of insight and foresight, which are quite normal for all of us if only we do not deny their possibility, because it does not fit in with our theory of what ought, or ought not, to occur in consciousness.

In fact, egoic man is quite unnecessarily hard on himself, but especially so upon his children, who need all kinds of time, and all the media of education and communication which they can use. They need space and emptiness, peace and privacy, insulation from stimulation, and sufficient rest. But neither rest nor space are as scientific as what egoic man can fill them with, so children must be forced to learn instead of being allowed to grow, as their inner world in its own time finds access to meet and wed with outer opportunities.

Egoic man always means so well. He only intends to improve his lot and ours in every way he can. Therefore, in his scientific way, he disturbs the ecology of nature (in fact its interdependence, wholeness and holiness), by destroying pests by poisons, until he has to replace what he has destroyed by introducing means of improving upon nature, by adding other more scientific substitutes, such as 'trace elements' and 'flavouring agents', to our food.

But I would suggest that it is particularly in his practice of medicine that we find egoic man at his best, and worst. Of course, we 'ought' to have a Welfare State, and a National Health Service, whose services must be 'efficiently' organized. Therefore, there are countless committees to decide everything, and an increasing medico-political administrative civil service. It is all such a good idea, that it would obviously appeal whole-heartedly to the naïve simplicity of egoic man.

This would all be very well, if it could only include the well-being of the person, and respect for the whole man. But any doctor will tell you that such an idea would be ridiculously unrealistic. There is no time for that in a doctor's busy life. He is concerned with 'stopping it', whatever 'it' may be, and the less the patient-as-person intervenes, the better. Patients are only a nuisance who get in the way of the busy doctor, preventing him from getting on with his job.

In the hands of an efficient scientific doctor, it is nowadays becoming increasingly difficult for an egoic man even to die in peace.

(4) *The Importance of 'Negative' Words*

For a clear statement of the Reality of our 'becoming' it is the negative words that matter. Leaving on one side such words as 'God', because He has been made into a complete nonsense by egoic man; and 'love', which has suffered the same destruction of essential meaning, we can begin again with words which, having no clear meaning, have proved much harder to destroy.

The words ZERO: VOID: SPIRIT are all comparatively safe for us to use for our purposes. In the beginning was the UN-manifest, the IN-effable, the NON-conceptual, the ABSOLUTE. So far every word is safe enough, because, being negative, it is apparently meaningless. Meaning only occurs as the ETERNAL enters into TIME, and the VOID relates itself to REALITY, thus plunging a PERSON into the framework of his personal experience. So 'I' enter into 'me', self into other. Thus related, meeting, we will find our own meaning in the uniqueness of our experience. The point in time which we will know as NOW, will represent for us, as will our own experience, the real presence of ETERNITY.

It is to be feared that it can no longer be claimed to be true, that, in the words of the well-known hymn, 'The Church's one foundation is Jesus Christ her Lord'. During the course of the centuries, the structure of the church (of any denomination) has of necessity become an establishment, supported, defended and increasingly entrenched by egoic man in search of a goodness which he could fix secure.

When 'Jesus Christ our Lord' died upon His Cross, He experienced a SELF-diminishing, which allowed Him to enter into his wholeness and to be born again, resurrected. Thus He symbolized REALITY for every man's experience, that we also must die if we are to live. Even to die daily, as St Paul said, is not enough. We can 'expire' with every breath we breathe and with everyone we meet to whom we truly listen, the better to enter into and to enjoy REALITY.

Unfortunately, the care which has been lavished by its egoic devotees upon the Church has been such that it need never die.

But if the Church must go on for ever, growing more and more established, it must also become less and less significant, even for egoic man. However, as egoic man has made it what it is, it is up to him to support it and keep it going, because he needs it if only to support himself.

(5) *Half-truths are not enough*

The characteristic of egoic man is that he is seduced by his addiction to half-truths. Certainly they do work with remarkable predictability, but only up to a point. To send a cosmonaut into space to travel 2,000,000 miles, and then be able to bring him safely back to earth again, is a singular triumph of egoic man. Only he could do it, so no one should belittle or disparage either him or his remarkable abilities. But on the other hand, he should also be seen for the menace which he is. His power over the other may be almost unlimited; but what about this 'other'? What about this person who is on the other, or the inner, side?

However brilliant the success of egoic man may be in his scientific field, this is not enough, simply because it is not enough to save him from destroying himself. Egoic man, ignoring the unseen and the unknowable, the unscientific world of personal experience, personal authority and personal responsibility, is denying and destroying the other, and more positively vital, half of himself.

Fortunately, however, the most egoic of scientific men usually manage to keep for themselves their own private pockets of more personal unreason. They have their own convenient dichotomy, which may be concealed successfully even from themselves. For instance, they love their wives and children, although this is not strictly a scientific experiment. They may even attend Church on Sundays, or at least defer to their own private, but quite unscientific, version of a deity. Indeed, it is not difficult to live in two contradictory worlds, as long as we do not ask them to communicate. Like a wife in public and a mistress in private, we can enjoy them both, provided they never meet.

It is for this reason, probably, that we have been preserved for so long in spite of our egoic selves. We all have our 'alter egos', our inward contradictions, to oppose, frustrate and confuse us, and ultimately perhaps even to preserve us.

(6) *Togetherness is good*

It would be a salutary idea if it were true that our disorders, distresses and illnesses proved the reality of our spiritual origins. The clergy are apt to find evidence of God somewhere over there and often find it more than difficult to prove His omnipotence or His love by reference to our sad experiences over here. But I would like to try to show how that original REALITY works, although it must be confusing to us by nature of its ambivalence when it is incarnate in the very limited world of egoic man.

Our *a priori* assumption is that the WORD was made flesh, that NON-DUALITY entered duality, that the INFINITE and the ETERNAL entered the measured world of space and time: or that GOD-HEAD SELF-diminished into self man-hood. What evidence have we that our ORIGIN still trails its clouds of glory in our lowered state? I propose to consider three examples of our continued unconscious identification with our original state which we must lose if we are to live as sane and viable members of a real world. These are the *a priori* ('unconscious') assumptions that (1) *togetherness is good*, that (2) *I can if I will* and that (3) *freedom is the divine right of every man.*

The assumption that 'togetherness is good' is biologically a tribal virtue of necessity, because 'united we stand, divided we fall'. It was a Jewish virtue inherited by Christianity and stressed from the ideal of 'one flesh' in the marriage bed, through the community within the body of the church, and the subsequent goal of being privileged to join in the community of saints, to the ultimate ideal of Holy Communion, man united again with God through Jesus Christ His Son. Having assumed that the state of virtue or goodness is in this unbroken *togetherness* of man with man and man with God, certain results follow. In theory, sin is separation: and in practice, a family *ought* to be able to hold its children together under one rule of simple law, which is the good of an unbroken togetherness.

It is important at this point to stress the possibility of two different and conflicting meanings arising out of the single concept of *meeting together*. In the first sense, the meeting is in a commonly accepted ideal of a state of unbroken togetherness, a like-mindedness, as occurs at any meeting within the common ground of a Christian community. In this sense, meeting is essentially un-selfish, with the differentiated 'I' lost in the accepted common mass of we-together. To offend by standing out as a person is to be a sore-thumb or morally reprehensible danger to such a community. (It should be remembered that this is also the accepted rule of togetherness in all Communist societies.)

The same verbal noise of 'meeting together' may however mean something so utterly different, as to introduce new dimensions of meaning, as is the case of Martin Buber's famous discovery of persons being able to meet in an I-THOU relationship. This is both because and in spite of each accepting the exact difference on the part of the other. This state of meeting, mating or wedding between the opposites is one of agreeing to experience and accept our mutual disagreement. The togetherness, if it comes about is only and actually a mysterious gift on the dimension of Spirit. It is not 'understandable' in the sense of being either emotionally or conceptually a state of common agreement.

Psychologically, the difference is of the utmost importance, because it marks another clearly distinguishable watershed or dividing line between two sets of images, and two kinds of consequent behaviour. For those for whom togetherness is good, sin is bad and guilt is to be summarily expunged. The aim is to get together again, included and forgiven in the bosom of the family. For those of a different image of the accepted aloneness of persons being the beginning of any acceptable relationship, the hall-mark of independent and responsible behaviour is that it should *not* be affected by the disapproval even of the highest authority. It is precisely this freedom to sin that the son of man should cherish as his greatest asset, as it is his only means of learning in any family.

I do not wish to imply by anything I have said that togetherness is not good, nor indeed less than delightful sometimes. 'The more we are together, the happier we shall be' as the song says. I do claim, however, that togetherness, as a half-truth, is never a sufficient aim for a whole man. At its worst, as an image, it can compel moralized regression.

Togetherness – togetherness lost – together again is all that the Son of man can hope for; but the whole process may take a very long time.

(7) *Omnipotence: 'I Can if I Will!'*

Oddly enough, this is every infant's birthright. But it is to be lost subsequently during every moment of his life, until he finally learns the ultimate humility of 'Thy will be done'.

Meanwhile, however, I am in much trouble concerning 'me', because 'I' am so infinitely large (called 'self-will') but 'me' is so measurably small (called 'obedience'). Fortunately for me, however, there are always plenty of vicariously omnipotent adults in my vicinity who, even though they cannot have all they want themselves, are very glad for me to do so, at least for as long as may suit their convenience.

However, unresolved omnipotence remains to some extent operative within us all. 'I can if I will' is the hope that springs eternal in the human breast, and as a compelling image it sometimes gives rise to superhuman successes of heroic behaviour. It is easier, however, to invert it to its opposite: 'I am no good, I am bound to fail, everyone is against me' etc., is more in accordance with the evidence, and can be enjoyed with the added satisfaction of boundless self-pity. On the other hand, hope can always be deferred. If not today, tomorrow; if not in this world, we shall certainly be able to have all we want in the next. Or, and this is perhaps the most satisfactory solution for making life more immediately tolerable, I can project onto someone else both the powers and the responsibilities which I gladly forego for myself. *My* doctor or *my* priest or *my* political leader, or even *my* wife or *my* husband – surely one if not all of these can do for me what I cannot do for myself? At least, I hope so!

If none of these prove to be sufficiently effective, fortunately for egoic man, there are still many escapes left open to him. He can escape into space fiction and romantic love stories, Westerns on the T.V. (vicarious violence!), alcohol (where even spirits can be strong) or, almost metaphysical in its abstract nothingness, into just smoke.

(8) *The Meaning of Freedom*

Perhaps 'Freedom' is the most precious word, historically speaking, in the English language. For the sake of what other word (except perhaps 'patriotism', which stands for the freedom of our race) have so many battles been fought, so much blood been shed, and so many human lives been sacrificed? 'He died for freedom' is the epitaph which so unreasonably accounts for countless deaths.

But let us consider this word 'freedom', which carries so much 'mana', or unconscious meaning, that men will die for it in their millions, with no questions asked. FREEDOM; Freedom; freedom; spell it as we will, the more attention we give it, the less it seems to mean. Freedom from what? From want, from hunger, or from coercion perhaps? Freedom from an 'other' having power over me? But a tyrant can be found in one's business, or in an illusion, or even in simply living with a wife and family. Freedom from pain, from suffering, from death perhaps? But it surely cannot be for this that we suffer so much pain, and die so often! Freedom from others having power over us? But what if I should still want to exercise my privilege of having power over them?

If not freedom 'from', can it perhaps be freedom 'to'? Freedom to do what we want, to go where we please, to fly to the moon, to climb the Himalayas or plumb the depths of the sea? Is it for this that we are making such a fuss? Or is it freedom to make love freely perhaps, and enjoy free love for all? But what a bore all these one-time excitements, once attained, can soon become!

(9) *The Fruits of the Spirit: Attention*

These are surely many more than Love, Peace and Joy, though these are fair enough. The fruits of the Spirit are what make life tick, experience worth while and even tragedy meaningful.

The first of the virtues of ordinary life which we owe to the grace of the Spirit is that of courage: the second, freedom of choice; the third, responsibility to meet what comes and not shirk the outcome of what we have brought upon ourselves. And fourthly, I would suggest adaptability, as an ease of adjustment and a way of bending to adversity, so that by our own excessive harshness, we do not make our circumstances bear too hardly upon ourselves. Insight into the invisible, the faculty of intuition, is also undoubtedly a 'fruit of the spirit', although it should never be regarded as being in itself a spiritual faculty. Nor should endurance be left out.

FREEDOM OF CHOICE is the one outstanding hall-mark in his earthly life for the SPIRIT of MAN. Particularly, be it noted, FREEDOM for him to do wrong, and FREEDOM even to sin if he wants to, without feeling guilty, which is a particularly egoic kind of self-important attitude to our necessary faults.

Whether it be freedom of speech, freedom to worship anywhere or not at all, freedom to come and go, freedom of the spirit is of paramount importance to the life of MAN.

But the first fruit of the SPIRIT, which we enjoy even in the utmost partiality of our roles as egoic men, is the faculty of ATTENTION. Curiously, our psychologists seem to have missed this all-important faculty, preferring for their own reasons to study the more dubious mystery of the unconscious, without first *paying attention* to the deeper mystery of consciousness.

Obviously, the operative word which precedes and describes the method of attention, is 'pay'. As an alternative, 'give all your attention' will describe equally well the need to *give all*. But what? The SELF, Self or self, all these need to be given *to the object of experience* on any level, if the experience is to be *suffered* (met, accepted) on that level. We also learn something of the nature of Consciousness itself, if we realize that this is what we are in fact giving to our object of choice when we pay attention to it. To *pay attention* to any other requires that 'I' and 'other' should first be separate and *not* joined together. Then, that I should give all I have and am, surrendering through this act of attention given to the detailed evidence of the other, whom I can now meet experientially on all levels.

Attention is therefore far more exacting in the requirements of its meeting than is love, which too often is still enjoying the primal bliss of the unweaned state of togetherness. There is nothing higher or more HEALING than attention, which permits the SPIRIT to break through the limiting dimensions of any level.

If love heals at all, which it usually does not unless it is LOVE, it is only through ATTENTION that the healing mercy flows.

A final distinction is necessary in order to make clear the difference between consciousness as a state of attention, and consciousness as a state of mind which is usually called 'thinking about it' and is very common with egoic man. The patient often says 'What are you thinking about, doctor?' or 'I know you are thinking that I . . .' when actually the doctor, if he is working properly 'on the beam', is only paying attention to the multitudinous evidence which is confusingly displayed in front of him. 'Thinking about it' is a state of mind that goes round and round it, like a distracted squirrel in a cage. But attention is a still point of consciousness looking out upon the distracting evidence of a confusing world, hoping – quite rightly – to find at some point itself meaningfully reflected.

It is by paying attention that homo scientificus has succeeded, and will extend the field of his success as he extends the field of his attention.

(10) *Where do we go from here?*

Let us start with scientific man, who is egoic man's most forward-looking and successful aspect. There should not be much difficulty in winning scientific man over to the side of 'more abundant life', even though at present he appears to be mainly concerned with dragging us – and himself – towards ultimate disaster. Scientific man above all is concerned with paying attention to the data in his particular field of enquiry, without prejudice, preconception, or any axe to grind. Mathematically, he knows about multi-dimensional reality, and should therefore realize that a scientific world is a world of limits, beyond which neither science nor mind can go.

If only scientific man would admit that a personal experience is dimensionally more than a scientific experiment; and that the subjective must be related to, and never dissociated from, the objective world; then he would find no difficulty or contradiction in playing his accustomed part within the context of the larger world of REALITY.

In his general attitude to life, egoic man wants more of the best for those whom he 'loves'. Obviously there is more to be gained from total than from a partial reality. There is also more SECURITY, which is something he wants most of all.

But what about the more religious members of the establishment? For the truly religious, they should be able to jump at

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the opportunity of acknowledging the underlying importance of the spiritual premise for our common way of life. For the others, if they could but come to realize that for the church, any church or no church, it is the way of life that matters, they would begin to find a real fellow-ship, not only with other religious systems than their own, but even amongst themselves.

Teachers need special consideration. They know all about having to teach a class of many clocks, showing a myriad of different times upon their faces. If there are 20 – 30 – 40 children in a class, all of whom have to take their 11-plus examination, what can a teacher do? The teachers admit that although they know what 'teaching' should be but is not and what their children need, they say that they can do nothing about it because of the system in which they have to work. A mysterious 'They' expect us to do so-and-so, and get such-and-such results, they say. Perhaps the teaching profession should admit the diagnosis that they too, like so many of the rest of us, suffer from paranoia?

If the next generation of children represents our spiritual capital for investment in the future, it is our teachers who are responsible that it is not lost. At present there is much talk of the importance of more, and higher, education, especially scientific and technological. But let us remember that even education is ambivalent. If it is not 'good' it may be very bad indeed, and do incalculable harm by imposing a partial bias towards egoic man and leaving out what makes man not only whole and wholesome, but someone even tolerable for his neighbour to live with.

The facts of life could be taught in the Kindergarten. They are simple enough as long as they are taught as the facts of life, and not as religious instruction. It is very difficult for our ardent church-men to realize that they would do everything better if they did it in the best way possible for the sake of the job in itself, instead of in the way which suits the mind of the Church, which has other axes to grind than living to the glory of God only.

And now for my own colleagues, the doctors. From the unconscious shadow of their most abundant light, can they learn from us who practise the minor specialty of psychotherapy, that the oldest traditions of medicine ('vis medicatrix naturae' and the benefits of healing by 'crisis'), as well as the most modern scientific advantages, can now combine in a healing process which can become more proficient than any medical orthodoxy which has ever preceded it? It is not a question of leaving science out, but of making science more scientific, against the setting of its proper, personal, living, background. This is where the Art of medicine belongs, as a mediator between the 'person' and the 'condition' from which he is suffering.

Too often I have heard a doctor say 'There is no use my coming, there is nothing I can do'. But surely this is a complete 'non sequitur'. A doctor is not required at the sick-bed for what he can *do*, but for what he can *be*, not only in himself personally but as what he represents. He is a symbol, a mediator, for the healer who is within us all, especially when we are upon our death-bed and no more can be done for us. Doctors are important, not as themselves, but for what they symbolize. Only thus can they help us in our sometimes limitless distress. It is this lesson above all that their psychological colleagues can teach them. To the limited skill of physician or surgeon there can be added the unlimited resourcefulness of their professional mystique. The Art of medicine, as Healing, should never be reduced to the science of cure, without doing greater damage to the person than a scientific doctor will ever be able to get rid of.

What of our politicians? Up to now we have been fortunate in devising a political system which has been so confused and self-contradictory as to reduce itself almost to a state of impotence. In spite of this, or indeed perhaps because of it, the British influence on political history has been most profound, and second to no other country in the world. I suggest that this is because we have preserved a genius for relationship, which we have always preferred to power. Other nations have preferred to have power, but on the whole we have been content to play our political part more quietly and sensitively, as joints 'between' opposing power-blocks.

It is therefore particularly disappointing to hear our more egoic politicians today lamenting that we are no longer a 'first-class power', in the sense that we are unable to compete with USA and USSR in the madness of the race for superior nuclear armament. Surely such competitive supremacy is not our role in history, and never has been. 'I'm the king of the castle, get down you dirty rascal', is a game suitable only for much younger children, who have not yet suffered so much, nor learnt so much, from history.

(11) *Who is at fault?*

If we are to blame egoic man at all, it can only be for his excess of virtue. He is too 'good' to be true, as he is tireless in his efforts to improve himself and others, if they will only let him. He is particularly anxious to convert others to his own way of thinking, but is somewhat lacking in sympathy for views other than his own.

In psychological jargon, for what this may be worth, he has an Oedipus Complex. Certainly, egoic man has denied his FATHER, whom he has decided he can do better without. He is fully identified with his 'mother', who is the 'good object' of his heart's desire, which he regards as rightly his. He wants the security which only she can provide, and more than enough of what he wants to satisfy his needs, forever. Obviously, this would be a tidy enough arrangement for egoic man, were it not for his constant preoccupation with his need to protect himself from his own 'shadow', preferably by destroying it in others, where he always sees it most clearly. Unfortunately for him, his egoic skies are clouded with doubt, but his sun always continues to shine for him in the hope that tomorrow, if not today, all will at last be well, if only he can be rid once and for all of all his problems.

As a sinner, our 'Prodigal Son' cuts a poor figure. It is all too easy for anyone to make him feel guilty. He has only to be shown that he has achieved less than somebody else's standard of perfection, and he knows at once his depth of sin. But at producing any robust errors of an unconventional kind, he certainly lacks originality and determination. He is much too good a mother's boy to stray far beyond the reach of her moral skirts. Even when he does appear to sin, he probably does so for righteousness sake. For he knows that it is good for him to kick over the traces sometimes, and that even to widen his experience of sex is 'good' for him. With a slight turn of the screw, it is always easy for him to moralize even his immorality, and to find that there are many other, more willing 'mothers' than his own, all waiting in the queue to be good to him and to give him what he thinks he needs.

But egoic man is not evil. This diagnosis must be reserved for a more conscious and deliberate state of mind, which is determined not only to 'go it alone' but also to destroy the wholesome and the true, wherever these may be found. This, of course, is the ancient prerogative of the Evil One. He finds his deceptive task always made easier by those who place their good before their True. If evil's purpose is to mislead misunderstanding good, there is much evil in the world in which we live today.

It has been repeatedly suggested that we are now standing at a crisis in world history, upon a razor-edge or watershed, which places each of us on one side or other of the great divide. I have classified the great mass of well-meaning men of good-will as egoic men, in the sense that they are still motivated by the importance, and indeed necessity, of being in a position of power over others. On the other hand, we are experiencing the dawn of a new era, in which every problem of relationship will be resolved, not by one side being victor and the other victim, but by each paying attention in detail to all the facts there are, thus working through our problems as we live them together, taking our time.

Our problems have never been due to aggressive man (homo aggressivus), who is sometimes claimed to have been born with a natural will-to-destroy his neighbour. I do not believe that this is either biologically or psychologically true for homo sapiens, whose wisdom is still to be realized upon the far side of the watershed of history. Egoic man only becomes lunatic man (homo lunaticus) as a result of having for too long been anxious man, misguided by more anxious men. When properly taught and not misled by the egoic teachings of egoic men, man need be anxious no longer. His destructive lunacy, far from being inevitable, is only his attempt to cure himself of the dis-ease of his anxiety. When he learns to play his role, and more important still when she, as woman, learns to play hers, of mediator between the opposing forces on the battlefield of life, man will find peace even amidst strife and wisdom even amidst confusion, as he learns to wait upon the HEALER who dwells so darkly enshadowed within himself.

CHAPTER IX

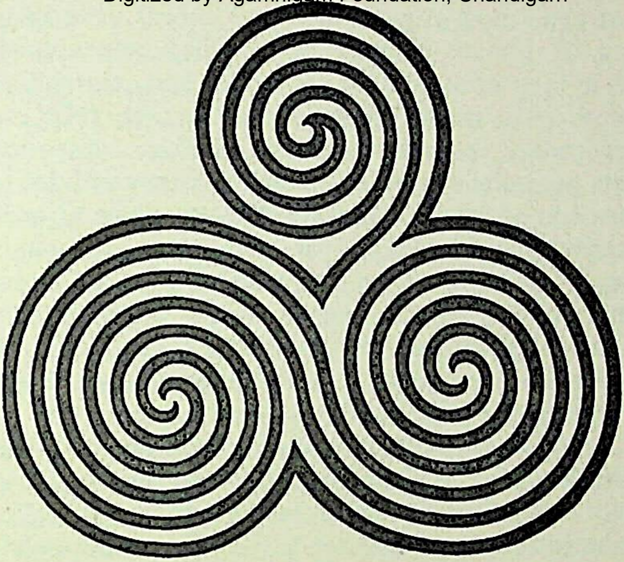
Hysteric or Schizoid ?

Unacceptable impulses – What is normal life? – Three different ways of interfering with experiential reality – definitions, hysteric and schizoid – The right turn: hysterical variation – The schizoid variation – Depersonalization – Forgiveness – Meditation.

(1) *Unacceptable Impulses*

In the previous chapter, we have considered how the spiritual nature of man confronts him with special problems in regard to resolving his primary state of personal omnipotence in everyday experience. The word 'togetherness' seemed to describe his constant temptation to regress to the comfort of non-duality, rather than to advance into the dangerous uncertainty of experience in the field of personal relationships. Behaviour determined by the good image of togetherness could be considered to be normal. There is much behaviour, however, which derives from the admission of the basic spiritual nature of man and belongs to the psychopathology of abnormal behaviour. This can best be classified under the states of illness known as hysteric and schizoid.

The word which best expresses our human problem in this regard is *indivisibility*. It is another aspect of *togetherness*, but whereas the latter word has a meaning of outwardness, the former implies an inward state which is related to the diamond hardness of the spiritual core of the psyche. If we are considering the pairs of opposites which stretch across the psychic balance of the whole man, then we can see that Heaven/earth, fire/water and diamond/blood must set a tremendous problem of intra-psychic tension and potential imbalance. No single word as soft and pliable as 'love' will serve to represent this terrifying aspect of our human problem. In fact, although it



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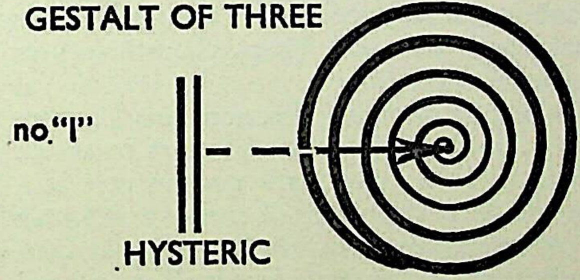
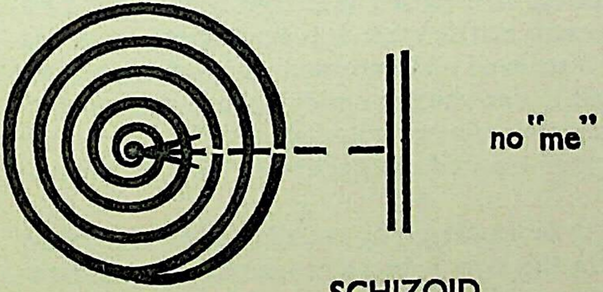


HYSTERIC



SCHIZOID

is one of egoic man's favourite 'good' words, love is so misleading a temptation to egoic man's soft-heartedness that in the end it may even lead to his destruction, through his refusing to face the truth of his more implacable reality.

If our energy is to be polarized in these vast terms we realize its potential violence, unless it is very carefully caught and housed in an image which must be strong enough to hold it. Primarily, man himself is just such an image. Holding the opposing infinities of inner and outer worlds, of expanding and contracting space, between his very hands, he contains them constellated within the measured places of his images within his mind and brain. It is as if man's task on earth is taming energy, not only in the world of natural forces outside himself, but also in that inner psychic world within himself. Normally, he does this by constellating and relating images, in a balanced field of opponent forces. He gets into trouble, however, if he interferes with what is true, preferring only what seems to be convenient to his egoic welfare. Egoic man's preferential selections lead to abstractions, dissociation and imbalance, from which his psychopathology of unbalanced behaviour must follow.

The unit of energy described as a 'chakram' and illustrated on p. 79 depends for its operation on its *divisibility*, i.e. the essential hard core of the positive pole at A is given out or poured forth in streams of energy which may be very large or very small, but all of which need to be used in some way in ordinary life. The hard core itself is energy in the raw, ruthless violence, because at this stage it is uncaptured by a suitable image, unconstellated and unrelated. It is only when the chakra are related to one another by 'dying into one another', so forming larger and subtler constellations, that the whole psyche can operate as a unified experiential field of effective activity.

Energy needs to be employed by wedding it in relationship to opportunity. In this way it becomes neutralized and harmless. If energy is not used owing to frustration or dissociation, it remains dangerous as potential violence. It is the energy of such *unacceptable impulses* which then motivates the psychopathology of our unbalanced behaviour. Egoic man, in his Christian aspect, has chosen to abhor violence and prefer love.

His problem of violence remains therefore unresolved and threatens his existence.

It was not always so. Before the Great Divide of history (300-400 B.C.) since which the influence of Christianity has played so great a part, the wrath of the Gods, the punishment of Fate, the vengeance of the Furies, were all accepted as part of our total psychic field of experience. The natural elements of fire, air, water and earth, were known to be the untamed threats to human safety which they have always proved when off the human leash. The sap in the tree, the blood in the heart of a man, the violence of a woman, the claws of a cat, the roar of a lion and even the bite of a mosquito were known to be capable of unmitigated savagery. The spirit of Dionysos entered his Bacchae and, if frustrated in their madness, these women tore their own children limb from limb. We seem to have forgotten that the whole of man contains each of every pair of opposites in rhythmic balance. As Euripedes stated in his play, *The Bacchae* (400 B.C.) 'hold the balance and stay whole. If you can do that you are a wise man'. But the Christians found another way of dealing with their unacceptable impulses. They dissociated them, so that they remain with us today as our unsolved problem, and the cause of much of our disease.

(2) *What is Normal Life?*

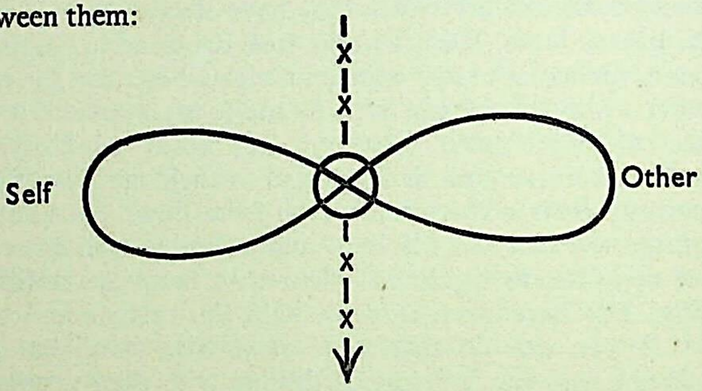
The world of experience has been already defined as a gestalt-of-three, 'I-experience-it', and the basic brick of life from which our psychic house is built in its almost infinite complexity, has been seen to be a relationship of subject and object, joined by the middle term of X for experience:

$$I \text{ ——— } X \longrightarrow it$$

More specifically, X may refer to the fact that I-see-it, I-want-it, I-know-it, or I-love-it, but it is from this gestalt-of-three, subject-verb-object, that we build up the reality of our experiential world.

So far, X may not be 'good', but X will be true, and we can remain loyal and faithful to the component elements of our experiential world. If this can be called 'normal' in the sense that deviation from the truth has not yet occurred, we can build up our view of a normal world of experience-in-time, as a time-stream, or time-track, of Xs: – – X – – – X – – – X – – to denote this experience of continuity-in-time in our experiential world, and indeed of our real Selves.

This may be figured as a relationship between two worlds, such as inner and outer, subjective and objective, male and female, with X to denote the specific quality of the experience between them:

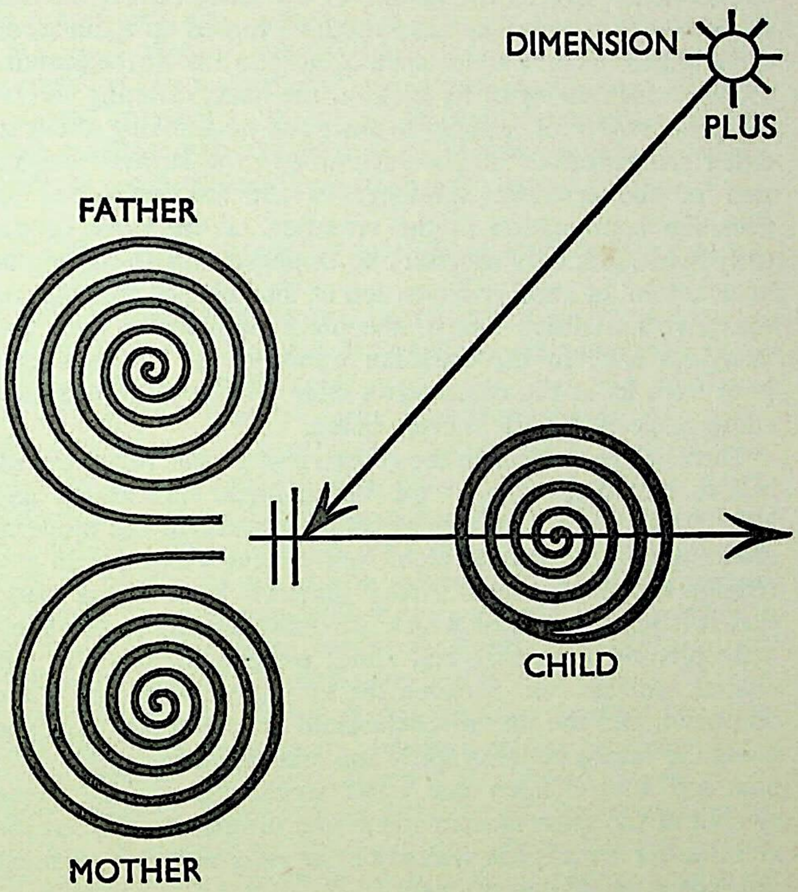


So can any pair of opposites be joined, linked, hinged or wedded in their particular mode of meeting (mating). To bring our two related worlds to life, we can spin them on their axes each in its own orbit, while each remains in true relationship with the other:

Our illustration can now be compared with the celtic diagram in the frontispiece, or with the dynamic system of the relationship between the worlds of the father and mother which allow for the creation of the child, whose experiential reality is now, upon the time-track.

So the banks of the river have formed a stream, which will henceforth wander upon its devious but unrelenting course towards the open sea. As a result of such a creative partnership between a pair of opposites, a process has been set in being, the consequence of which no-one can foretell. And such indeed is life: ordinary life, as it makes its mysterious way through the perpetual partnership of the invisible and the visible, the inner and the outer worlds.

Here then is our way of experiencing balanced living. We are suspended between female and male, darkness and light,



unknowable and known, sickness and health, death and life. We are each indivisibly mated to our other opposite, with the regulated rhythm of systole and diastole at the very heart of our relationship. Here is the truth about normality, reality, personality, experience, health, life – and death. This is what and where we 'really' are, whether at work or play. Whether we know it or not this is the TRUTH, which is at the heart of all of us and of everything, always.

This is what the Buddha saw in his enlightenment. He called it the 'Middle Way'. This is the TAO of Lao Tse, whose man-of-experience walked the middle of the road, turning neither to this side nor that. The same teaching turned up again when the Bodhidarma arrived in Japan about 600 A.D. as the founder of Zen Buddhism, with its stick on the back, claiming the indubitable reality of experience-now, and no thinking about it, either. To make our diagram relevant to the Hebrew realization of the activating presence of the Shekinah, and its Christian continuation in the visitation of the Dove of the Holy Spirit, it is only necessary to emphasize the in-coming or 'incarnation' of another dimension at the point of meeting. As the Jewish tradition has it, the place of meeting is in the 'marriage bed'. In the Christian tradition the Divine visitor joins with us at the communion table, or the more ordinary eating place of all of us in every home.

There are those both in the church and outside it today who believe that such ideas as the Virgin Birth, Incarnation and Holy Spirit, are dispensable as being unsuited to the modern, scientific mind of secular man. And yet every attempt in any religion to describe the TRUTH OF ULTIMATE REALITY has found that it is just these ideas which are indispensable. In this symbolic picture of mother and child, woman is shown in her crucial, mediate role, between the FATHERHOOD-OF-GOD on the one hand, and the sonship-of-the-child on the other. Thus she holds the bridge between spirit and matter, eternity and time, past and future, inner and outer worlds. She is the living symbol of the spirit of man and of our ultimate reality, as the child in her arms is the symbol of our growing point, pressing ever outward and onward, now.

The role of Joseph is important enough, but he stands to one side. He is never the central figure of the cross. His role is catalytic, and his position is that of the caretaker of mother and child, as he is also husband-man to the earth which he must till. His authority is not his own but representative. As the father he is 'standing in' for the FATHER. As watcher or witness, he stands in awe, silent and inactive, at the birthplace of the miracle of life. This is the role of the psychotherapist.

So much for our attempt to describe truth, self and normality, as they exist in reality. That they are so rarely found is not surprising, seeing that the 'true' must usually fall so far short of what seems either 'good' or 'best'. If we are to be confronted with any choice between the alternatives of 'very good mother' and 'not so good mother', or 'very bad mother', or 'no mother at all', are we not wise to insist on only the very best mother, fixed and forever? Humanly speaking it is obviously worth trying, so we will now consider the three different ways of interfering with experiential reality.

(3) *Three different ways of interfering with Experiential Reality*

In our gestalt-of-three, consisting of I-experience-it, we can interfere either with the first factor 'I', the middle term 'experience', or the objective aspect, 'it'.

(a) *Interference with 'I'*: There is good reason for doing this, and different ways of doing it. The some-time Christian ambition of 'I crossed out' in order to achieve unselfishness, is one way of avoiding all personal responsibility by virtue of an identification with the good (best possible) other. This would seem to be due to a common misunderstanding of Christian principles by egoic man, who is always inclined to see what is really inside himself as outside, and what is truly spiritual (symbolic) as only materially, or historically, true.

In the outward direction, 'I' can therefore be identified with good images, from ideas to prestige symbols, such as motor-cars or washing machines. (This will be referred to later as the hysteric trend.) In the inward direction, 'I' can be withdrawn partially or altogether, reversing the normal direction of the flow of life from Heaven to earth to send it backwards from earth to Heaven again. If it chooses to do so, the Will can achieve even this. Indeed, it has often been recommended as a good thing to do, both by Christian and Hindu teachers. (This will be referred to, however, as the schizoid trend.)

(b) *Interference with experience,* or X the unknown: Egoic man abhors uncertainty and often prefers to believe the worst rather than be in any doubt. In any case, this middle term of experience is man's capacity for suffering, or what the Buddhists term DUKKHA. If egoic man could stop suffering, would he not do so in himself? In fact, he can do so in various ways. He can stop himself from feeling altogether if he chooses to do so, by 'hardening his heart' as many doctors and nurses learn to do in order to protect them from the repeated, meaningless and intolerable pain of others. He can dissociate from fact and choose his flight to phantasy or day dream instead. He can so easily close his eyes to what he does not want to see.

But the most serious and common damage to this area occurs in shock when, either temporarily or permanently, it shuts down altogether. Too much, too often and too soon of any stimulus from the outside world, whether painful, pleasant or only neutral, causes exhaustion in this instrument of suffering. It takes time to develop its strength to endure. Children, having very little capacity for suffering, may be put into shock very early in their lives, subsequently complaining of a feeling of unreality, or depersonalization, which is due to their inability to 'feel' experience, or experience feeling.

Psychopaths, who are defined as emotionally defective, or unable to learn from experience, are either born or conditioned to be deficient in their capacity to experience feeling, i.e. to endure the tension of the 'middle term' of suffering.

(c) *Interference with 'it'*. From what has been said already, it should be understood that by his very nature, egoic man has already interfered with the objective reality of 'it', by reason of the necessary limitation of his three-dimensional state of mind towards it. 'It', as it appears to egoic man, is egoic man's abstraction from reality, conforming to his own egoic limitations.

Apart from this, egoic man can project his own ideas upon it, 'wishful thinking' as we say. So when he is in love, he hallucinates her out of her reality into his world of phantasy, which she may find a pleasant dream on a honeymoon, but very hard to live up to during later more hum-drum life.

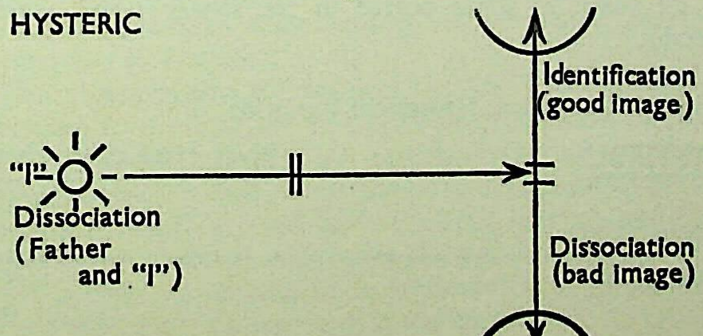
Although 'it' is there for all to see, egoic man can see nothing that he does not want to. By closing his mental eyes he can become as one blind; and by using his mental projector of images he can see only what he wishes. But interference with reality in this way is only successful as long as it succeeds. When it works no longer, egoic man needs to seek truth for truth's sake passionately, because madness is the threat he most fears who suffers disillusion.

Egoic man, whether he knows it or not, is in a very fearful position. He is afraid of the unlimited immensity of 'I', of the uncertainty of experience as well as the sometime certainty of suffering loss or death, and of the enmity of both 'they' and 'it'. He is afraid of being and of not-being, of feeling and of not feeling, of what he knows and of what he does not know. He is afraid of being alone and of meeting an other, of holding on and of letting go, of making a decision and of remaining undecided. No wonder egoic man takes care of himself as best he can by moving this way or that: towards an inner indivisibility (the schizoid alternative) or towards an outward togetherness (the hysteric variation). These represent respectively the refuge of the son by identifying himself with the FATHER, 'I', or with the mother, in the egoic world of me. Between these two alternatives he wonders: if he were to be his experiential self and live just for one moment, NOW, how could he bear it? Would his identity not be dispersed utterly? Egoic man is reasonable man, and it is most unreasonable to expect him to stay in such a dangerously indeterminate situation as here-and-now presents, unless he must. But there is no compelling him. Whether it be consciously or not, egoic man is free to choose and choose he does, one way or the other, 'hysteric' or 'schizoid'.

It is not the purpose of this book to set out to be a psychiatric treatise, but a brief study of the contrasting images and behaviour in the hysteric and schizoid states should now be of interest, and prove how much we are all involved in both these deeply rooted psychic maladies.

(4) *Definitions*

(N.B. The following definitions are to be considered valid only in the context of the ideas expressed within this book.)

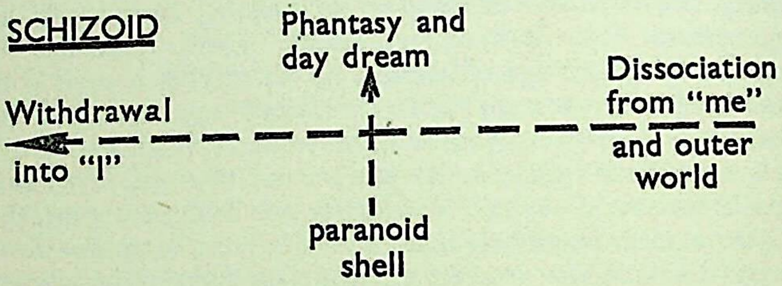


Definition:

The hysteric trend is a motivated tendency towards

(a) *identification* with a good (mother) image in the outer, egoic world, and

(b) *dissociation* from the opposite bad (mother or father) image as well as from the inner, centrally motivating source of 'I' (FATHER).

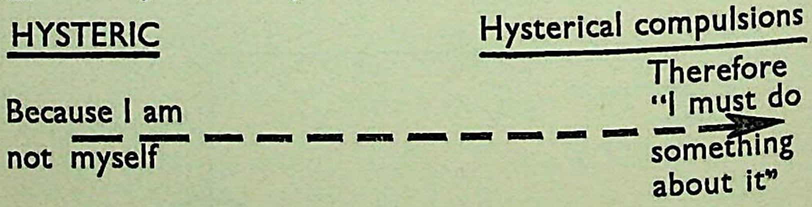

SCHIZOID
Phantasy and day dream
Withdrawal into "I"
Dissociation from "me" and outer world
paranoid shell

Definition:

The schizoid trend is a motivated tendency towards an essential inward indivisibility or unbornness, contrary in direction to life's normal outward flow. It is a regressive identification with inward older sources of energy, producing a negative attitude towards, and withdrawal from, a normal life of personal and other object relationships.

Let us now consider these two trends in turn in some detail. (It should be noted that we are not discussing the formulated diagnosis of the mental illnesses of HYSTERIA AND SCHIZOPHRENIA, but only the common tendencies of motivation which we all share to some degree in the hysteric and schizoid directions.)

(5) *The Right Turn: Hysterical Variation*


HYSTERIC
Hysterical compulsions
Because I am not myself
Therefore "I must do something about it"

Egoic man has become an abstraction from his total SELF, as well as from REALITY. Our present task is to see one way in which he has done so, which we will call the 'hysterical variation', and then show it in contrast with the opposite alternative, the 'schizoid variation'.

Given the two alternatives of inner and outer worlds and of their point of relationship, the hysterical alternative denies and dissociates the inner world of *qualitative* or personal experience, and values only the outer *quantitative* world of 'power over things'. The inner, personal, subjective world, if it is to be successfully excluded from our conscious reckoning, must be totally dissociated. Therefore, 'I' am not to be my SELF, except in so far as I can control my 'self' and have power over my thinking, so that I can exercise further (nearly always benevolent or at least well-intentioned) control over all that matters in a quantitative, objective and exterior world.

In fact, it is my (very Western) intention to make of it a 'better world', both for myself and for those on my side who agree with me as to what I mean by 'good'. We will together then be able to make it ultimately into a 'better and better' one, until eventually it is the best of all possible worlds, including Utopia and the Kingdom of Heaven rolled into one – tomorrow if not today.

If we can recognize the 'shadow', or 'nigger', in this woodpile, we shall the better be able to see how contradictions occur to confuse and upset us in so many aspects of our human enterprise. Because we have elected to live in one world only, which is the 'right' one, we can expect trouble from the one which has been cut out, or left behind. We shall need a scapegoat, or 'other', to take the blame for causing so much trouble, and so preventing us from carrying out our simple plan to our success and satisfaction.

The characteristic of this way of life is its *reversibility*. Claiming to be only objective, its reverse side is very subjective. In being scientific, it conceals a vigorous morality. In being religious, it finds itself pursuing materialistic goals. In being educational, it must block the very way of learning, by its compulsive efforts to grasp at too many ways of thinking about things. And finally, to be consistent, it must forever be threatened by the return of all it has excluded.

The hysteric trend being towards togetherness, either with mother or other, it is fascinating to discover the many ways in which our Western civilization, with its predominantly Christian ideology, even up to and including the industrial revolution and the final product of our evolutionary process, scientific man, has aimed at being and producing bigger and better 'mothers', who are constantly offering more comfort, more security and more of the things that are good for us.

The state of mind of modern man, subject to the contradictory rules of paradox, is predominantly motherly, in that monstrous way that mothers have who are not conscious of why they want to do us so much good. Our state of mind is one in which the inner world, which is the inclusive belly-mind, has wrongly taken to itself a very different outer-world discipline of methodical exclusion and differentiation. The outer, or quantitative mind, should be concerned only with seeing things apart from one another, without interfering with them. But no, the modern state of mind is more concerned with 'ought' than 'is', with 'do' than 'be', with 'good' than 'true', and with swallowing great masses of undigested knowledge rather than experiencing any event meaningfully. All is smothered in a monstrous womb of unassimilated similarity and undifferentiated togetherness.

Thus all is now prepared in industry, science and medicine for the amorphous and ubiquitous monster of the Welfare State, in which we live, as 'me' or 'we', but not as 'I'. We think alike, we act alike, in groups of mass-produced mentalities. Meanwhile, we have no idea how brain-washed we have become as a result of the mass media of mass-education, mass-information and mass-entertainment.

But I would not wish to over-simplify my picture of civilization exclusively situated on the right bank of the stream of life. It is humming with conflict and anxiety, full of paradox and contradiction, exhausted, restless and constantly hoaxed by another promise of false hope. When things get too impossible on the right bank of the river, society can always go to war with its opposite number, in order finally and rightly to get rid of it. Everyone in this society will always think this is a VERY GOOD THING, on whichever side of the battle they may be so unfortunate as to find themselves.

No, not everyone; for there are many who contract out of it, choosing the other bank of the stream of life. For them it is not right, because they do not believe that it makes sense. It is not good enough. There is another alternative, which is even better than the best. This is the opposite or schizoid variation, which we will now consider.

(6) *The Schizoid Variation*

Like the hysteric, the schizoid is determined to live in one world only, without an 'other'. But unlike the hysteric, who is identified with his mother-world in get-togetherness, the schizoid is dissociated from it, having withdrawn negatively and indivisibly in the opposite direction 'out of this world', towards FATHER. In doing so, however, he has reversed the principle of incarnation. His arrow of direction is turned from earth to HEAVEN, instead of from HEAVEN to earth.

Dissociation always either diminishes or destroys that which is unrelated. It is therefore important to realize that the nature of any X in its relationship with Y is different from the nature of the same X when dissociated from Y. This applies, of course, to Y also. Deprived of relationship with X, Y cannot be more than a semblance, or shell, of Y-ness. This should be worked out in detail, where X stands, for instance, for SPIRIT, HEAVEN, FATHER, father, husband or man; and Y for that to which each X needs to be wedded, but always in the direction of X ⟶ Y; namely, matter, earth, mother, wife and woman.

Whereas for the hysteric the SELF was unselfishly denied, except as the 'other' with which it was identified, for the schizoid the SELF remains omnipotent, and any principle of limitation is denied. The SELF of the schizoid is therefore required to aim at, if not actually to attain, perfection. It is not only unweaned from its early 'clouds of glory'; it is wrapped up in them, and so remains fixed in a static perfection which must be better than the best, and indivisible.

Actually, and even short of lunacy, this state of mind is not so impossible to obtain as might be expected. In the good old days when Kings were Kings and enjoyed divine rights without responsibility, this is surely what they enjoyed. Even nowadays some South American dictators can enjoy the same sort of fun, although usually it does not last for long. It is only necessary to feel absolutely superior, with total power over others. This state of mind *can* be achieved with varying success by some exhibitionists, Narcissans, psychopaths and homosexuals. The difficulty is to keep it up without becoming actively paranoid, because all such persons are inviting everyone to turn against them, which they eventually must.

It is as a religious phenomenon that this state of mind can be of special interest to us. It is certainly not true that all religion is schizoid, because apart from what is 'true', much so-called religious experience belongs to what has been described as 'hysterical'. The latter includes all those who choose to escape from personal responsibility by identification with the Establishment, which may of course be of any denomination.

That schisms (the word comes from the same root as schizoid) occur has been proven all too often in the course of Christian history. Religious people in general, and Christians in particular, are usually not the easiest persons to live with, especially if they are obsessionally intolerant of difference and 'unco guid'.

All religions are inclined to run a schizoid heresy, as a counter-balance to the hysterical one. The schizoid heresy praises the virtues of those who escape from life, from hermits wearing hair shirts in the desert, to a more general encouragement towards a too premature association with the communion of saints. The Vedanta movement of Hinduism, with the ashram so beloved of American tourists, tends to discover the Divine Ground securely out of this world, from which, however, it still continues to derive its comforts and material supplies. Modern Buddhists, with their encouragement to renounce the world at a very early age in order to follow the path of enlightenment, may find thereby their own experience of Nirvana, but it is more than doubtful if this was ever either the experience, or the intention, of their founder.

In religion, as in ordinary persons living out their private lives, schizoids are usually more interesting than hysterics. (Incidentally, it is perhaps interesting to notice that you will never insult a psychiatrist by calling him schizoid. He will rather like it, because he knows these are the superior people. He will equally and rightly resent being called an hysteric.) Actually, probably all the second-best psychiatrists are schizoid. Their hardest job is to learn to become normal 'middle-of-the-road' people, who will always prove in fact to be the best psychiatrists.

In our psychological classification in terms of the four elements of 'fire', 'air', 'earth', and 'water', it is the intuitives who belong under the great spiritual symbol of 'fire'. They are born closer to Heaven and often find it hard to forget the fact, which they must do if they are to travel earthwards on their prodigal journey. 'Knowledge of certainty not derived from experience' is their common lot. They KNOW and therefore do not require to be taught, which they usually bitterly resent. They also resent all little things and small places, and do not suffer fools gladly. Priest-Kings by nature, they prefer being leaders to being led. They may therefore become priests and parsons, by direct 'vocation': or psychiatrists, who occupy this role in the fashions of today. But certainly our teachers are apt to have an undue proportion of this heady and impatient mixture. With EXCELSIOR their motto, the danger with all such is that they may lead their anxious and impatient pupils still further up the garden path of Eden, Heaven-bent for positions of authority which are still further designed to keep them 'out of this world'.

Also in this connection, an awkward sign of the Zodiac to be born under is Aquarius (January 20th – February 18th) because these people are inclined to similar dangers as the intuitives. They know what is good for other people, and so mind everybody's business but their own. All signs of the Zodiac have their awkward aspects as well as their compensatory advantages, but the sign of Aquarius is said by those who claim to know such things to be the one into which our state of consciousness is currently moving.

If we are to be what we are, be it intuitive or Aquarian, schizoid or hysteric, it is surely a good thing at least to know what we are, in order that in course of time we may become wedded to our opposite, and thus enabled to experience change.

(7) *Depersonalization*

Particularly in regard to what is called 'depersonalization', schizophrenia provides a useful background, or frame of reference, against which to consider our personal experience of reality.

The characteristics of the schizoid state, which may rarely increase in degree until it ultimately develops into a deteriorating state of chronic schizophrenia, are: withdrawal into a state of intellectual abstraction and mental phantasy, with ego-inflation: absence of sustained affection, extreme emotional instability varying from apathy to violence: absence of experience of any kind, or 'feeling of unreality': depersonalization, experience of 'not being here', of non-existence: and finally, but perhaps not so easily recognized, the withdrawn and still omnipotently inaccessible 'I', which is absolutely and often incredibly truthful in its capacity for criticism and judgment, but utterly incapable of the saving grace of bending to insincerity, as most of us obligingly do in order to adapt ourselves more easily to the requirements of this world.

The term 'schizoid' means split, and is sometimes confused with the dual personality of hysteria, but the split occurs on quite a different level. The split in the schizoid state occurs between inner and outer worlds, between 'I' and 'me', between spirit and matter, between experience of FATHER and experience of father/mother. The split in the hysteric state is on the level of emotion, i.e. it is between 'heart' and 'head', or ego and shadow, or father and mother, or between that aspect of self with which we are identified and that from which we are dissociated.

The important task of making a differential diagnosis between schizoid and hysteric has in the past been mainly empirical. It has been made more difficult theoretically because no psychological system has yet recognized the spiritual category, or been based on the assumption of the spiritual nature of man. It is my belief that any psychological system must be unsatisfactory and misleading, both in theory and practice, until it does admit our essentially spiritual nature.

The schizogenic and the hysterogenic family patterns differ, as do their requirements for treatment. In the *schizogenic family*, the 'I' is denied or alienated, the emotional life is taken over by one or both of the parents, and the ego is inflated, over-intellectualized and prematurely developed. The parents themselves are unrelated to one another, and also to the actual personality of the child. There is indeed only one indivisible world, and this is dissociated from all but itself. There is no meeting or mixing, but only worlds apart. In consequence, the schizoid is a bad mixer, who cannot meet anyone or anything on his own level. He has to 'think about' it: which is why most of us are somewhat schizoid.

The *hysterogenic family* pattern, however, is sharply divided from the schizogenic. As between any pair of opposites such as good and bad, or black and white, there is a clear compulsion towards *identification* with the better and *dissociation* from the worse. Hysteria is therefore very much an emotional illness, protopathically dominated and epicritically deficient. Hysteria is emotionally unbalanced, all or nothing, with emotions here today and gone tomorrow, sometimes intense but never deep. It is the exact opposite of the schizoid, where emotions are either absent or violent. In the hysteric, emotion is always dominant, even, or perhaps especially, when it is dissociated.

In this respect the schizoid may be termed relatively 'masculine' and the hysteric 'feminine'; which again declares the two states to be comparatively opposite to one another. Relationships in a hysterogenic family are emotionally highly charged, with rights and wrongs clearly delineated. There are always two worlds in a hysterical situation: ours and theirs, yours and mine, which the hysteric attempts, morally rightly, to reduce to one by exterminating, dissociating or blandly refusing to recognize, the other. In the schizogenic family there is only one world and no other is possible; it is ours and therefore mine.

The treatment of the two states needs to be as different as are the states themselves. Hysteria is eminently suited for treatment by psycho-analysis and all deep analytic forms of therapy, which aim at setting apart what has become joined together, and joining together what has been set apart. Through the experience of transference in the consulting room, the relationship of father, mother and child, which had become as jumbled and confused as the bits in a kaleidoscope, can be restored to a more matter-of-fact pattern and proportion. In this process the analyst or therapist can afford to be detached, and the less he is involved in the operation the better.

The requirements of the schizoid, however, are quite different. His need is to be met personally, and his illness is severe just in proportion to the intensity with which he refuses what he needs. He is unable to 'suffer', or experience, what is between any two worlds, such as yours and mine. His world is complete in itself, and can by no means be broken into by the requirements of a relationship with another. In fact, any infringement of his omnipotence can only lead to intensified withdrawal. This is why institutional treatment of the schizoid is usually likely to lead to an increasing development of schizophrenia.

The psychotherapist should be warned before undertaking treatment of a schizoid: 'Here your self-protective analytic detachment will do your patient no good whatever'. There is no reason why the analyst's detachment should make his patient better, because it is to be hoped that the schizoid patient is even more schizoid than his analyst.

What the schizoid needs above all is to be *met, personally*; not to be 'analysed', nor even 'treated', but to be *lived with in spite of* his particular refusal to permit just that. The patient's refusal to suffer therefore transfers to his therapist the need to suffer him personally, to allow him to regress completely, to be as violent as he feels sometimes, and to meet him at all times on all levels.

The outstanding characteristic of the schizoid being his absolute if unrelated integrity, he may play every trick upon his therapist in order to disprove him, but his ultimate loyalty to himself is final and abiding. If his therapist can last the course, and give him time enough, 'meeting' and 'living with' him to the end may sometimes supply the therapeutic need.

But at present the opportunity for study and treatment of this all-important psychological disorder is sporadic and neglected. It is to be hoped that adequate provision will be made before long for the training of the therapists they need, and for the treatment of such patients in the especial conditions which they require. For this we need a great deal of money, but the label 'schizophrenia' does not act as a pocket-opener for those who have too much. In fact, it seems to have an effect similar to its own nature, of causing withdrawal, dissociation and indivisibility.

(8) *Forgiveness*

I would like to insert this word in this context because I believe it to be the most important therapeutic factor when confronting the human dilemma of not choosing horns, but riding in between them. Life needs courage above all other virtues; but perhaps the greatest example of all human courage is forgiveness. That is to say, providing this word is not too glibly misunderstood, which it usually is.

Forgiveness is an experience of suffering in time; it may require very great suffering and for a very long time. In fact, all that egoic man may cherish most dearly of his images may need to go, forever. And this giving must happen in advance, before any reason can be found for it, in faith, and in the absence of any evidence of success or reward. In fact, in all probability, the evidence will only prove that, on the contrary, all is hopeless. Yet in spite of all the evidence to the contrary, LIFE is indestructible. In the end all can be, because in fact it has already been, forgiven.

(9) *Meditation*

Definition: (again specific to the context of this book). 'A state of primary or axial CONSCIOUSNESS, the characteristics of which are a complete absence of images of any kind, a total loss of personal identity and a state of rock-like calm'.

The aim of such meditation is to correct SELF-dissipating centrifugal (hysterical) forces of our world by setting up a practice of more centripetal trend. Meditation is not necessarily motivated by any schizoid intention, because of the will to return to the world again, as diastole follows systole, refreshed.

There are many methods of meditation, but the best are completely lacking in self-righteousness. Plotinus said, 'Any aim which contains the self is a bad aim'. The SELF is SEEKER and should not be sought; it is subject, not object. The aim of a successful meditation is therefore to experience SELF as not-self, in order the better to return to our right incarnation in egoic self again.

CHAPTER X

Psychology for the Whole Man

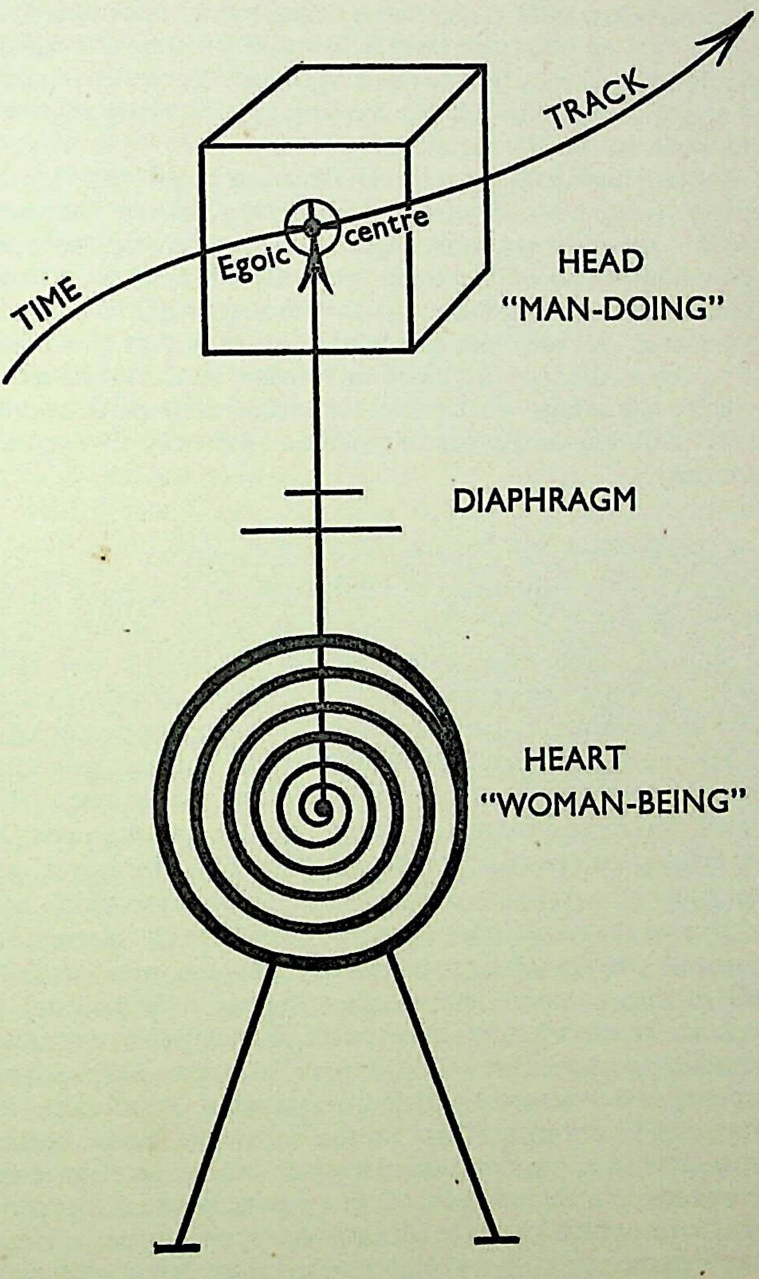
How blows our wind of change? – Life is a personal experience of relationships – What are metaphysics? – Identification, dissociation and projection – The new motivation – Woman and the family unit – Authority and discipline – Attention – Anti-life: this killer is not death – Education for the health of the whole man – The role of egoic man.

(1) *How Blows our Wind of Change?*

The opposing forces of advance and resistance to advance find the great majority of egoic men firmly entrenched behind the times: not with them or ahead. It is well that this is so, because it prevents change from being dissipated by the explosion of its very suddenness, and also makes more plain to progress the resistance which it is up against, which is always represented by the current establishment's attachment to the progress for which they in their turn have fought so dearly yesterday.

It may seem difficult if not impossible for us to see today the direction in which tomorrow's arrow points. But in reference to the psychology of the whole man, which I believe to be our general trend towards wholeness, I would pick out particularly (a) a new attitude towards relationships and (b) a new development in the meaning of the word 'scientific'.

Power over the other, which used to be considered the only alternative to the other having power over you, is gradually being recognized as a false dichotomy of alternatives, which stems from the erroneous view-point of an egoic man *who does not know that he is blind*. From the view-point of egoic man, if he does not do the deed and do it well, who will? If he does not master and control his world and himself, both must fall into chaos. According to his lights, so he believes that it


TIME
TRACK
Egoic
centre
HEAD
"MAN-DOING"
DIAPHRAGM
HEART
"WOMAN-BEING"

must be. But what if egoic man is actually dependent on a SELF within himself who is actually wiser than he knows? What if this is psychologically true, and no longer to be regarded as some particular religion's dubious appropriation of a myth in order to preserve its own advantage?

The alternative to power over the other is relationship, or simply living, with the other. (As Lao Tse claimed, 'The good life is to act without quarrelling'.) Good men have always done this willingly and well amongst themselves. It has always been their leaders of every kind who have transgressed. The rule of 'good ideas' has too often proved the rule of law, in the hands of a petty authority who, claiming to know best, also claim the right to tell others what to do. Or indeed more often to tell them what not to do, for this is the easiest way to exercise authority.

(2) *Life is a Personal Experience of Relationships*

When once an experience of relationship is recognized as an operation which is sufficient unto itself, several 'sacred cows' or ancient shibboleths must disappear like ghosts and fade away. If things and people no longer exist by themselves, but only in the temporal truth of their relationship, our psychology of the whole man can neither be scientific nor deterministic. Indeed, what goes even further is to claim that it cannot be stated any more in terms of static category and diagnosis. If we believe with Heraclitus that 'All things flow', then even the meanings of our words must flow. A psychology which has progressed from a static concept of instincts through a dynamic concept of unconscious motives can now proceed still further to appreciate the fact that *an experience of a personal relationship is unknowable, unrepeatable and conceptually indescribable*. In so far as statistics are valid; such as knowing the number of people who passed a certain point in Piccadilly Circus in an hour, or the number of births, deaths or suicides in any given area in a year, this can be claimed to be scientific, in the sense that it is a proven repeatable experiment with which others might be expected to agree, because it is determined only by objective evidence. (But of course statistics are now rightly held in some disrepute, because it has been proved too often how subjective bias can affect both the gathering of, and deductions from, statistics.)

Can the status of this word 'scientific' be extended from its limited position of authority in a three-dimensional world to include the larger TRUTH which is observable when we study multi-dimensional reality? Obviously, the dichotomy between science and religion can only be due to the misguided thinking of egoic man. An elephant or a diamond may have many aspects; but from which ever angle we may look at TRUTH, there can only be one TRUTH. Historically, there has been proven to be only one WISDOM, and if there should be anything in this book which can be called WISE, it can only be derived from this single ancient store. Therefore, why should there not be SCIENCE, Science and science to match the needs of MAN, Man and man?

Unfortunately, an empirical confusion of psychological practices and theories has been allowed to obscure our sense of reality and common-sense. Like Topsy, our psychologists have 'growed', and so become a 'hotch-potch' of expediency and opportunism. To use their own current term (with which however I hope our new and more common-sense psychology will be able to dispense) they have been 'unconsciously motivated'. Psychology today, after a brief evolution of fifty years, has proceeded by a succession of pendulum reactions, to Freud from Queen Victoria, to Jung from Freud, to Adler from both, and to the rest of us from all of them; until either we do not know where we are and so have abandoned them all, or else have become of necessity protectively identified with one or other of these alternative 'systems'. However good the clinical observations of the great psychologists of our time may have been, their deductions therefrom have been whipped up into a froth of words, by means of which they have progressively described the indescribable. A student of today who needs to know this field will find innumerable books in maddening variety and confusion, often using the same words but with different meanings, with masters and followers riven by disagreement with every other theory than their own. Confusion in any field of knowledge could hardly have become more confounded than is our case today.

To present the universe as a scientific system is to destroy it.

To present an illness as a clinical entity is, in the long run, to destroy the patient. To present a psychological system supposedly derived from clinical observation by scientific method is monstrously presumptuous and quite impossible. Every such system must produce the opportunity for the 'unconscious' emergence of the inadequacy of our own egoic view-point. Until all psychological experience and opinion can be checked against an adequate philosophic and metaphysical system at the back of it, psychology will remain in the state of disreputable confusion in which it is at present.

Clinical methods are no longer enough, because our data are so much more than the eye can see or the hands can touch at the bedside. Our equations must not be less complex than:

Attention to REALITY = the evidence + conditioning relationships + personal factors + scientific method.

Healing of Sickness = evidence of illness + family context + past experience of patient + social pressures + scientific method.

(3) *What are Metaphysics?*

Metaphysical, like mystical, has become a rude word in our scientific age. 'That is too metaphysical', we say. Of course, it is possible to be too metaphysical, or even too scientific. It is also possible to be not metaphysical or scientific enough. In fact, once again we need to find a middle way between these two, as between every other, pairs of opposites.

If we look it up in the dictionary, this is in fact exactly what the word 'metaphysical' turns out to mean. It is a word that seems to have tried desperately hard to be loyal to its meaning, which egoic man has been determined to misuse and misunderstand, as from his view-point he always must. Egoic man, following Aristotle's plan after the 'great divide' of seeing 'things by themselves', defines metaphysics as 'the principle of things, first principles of philosophy, the ultimate science of Being and Knowing'. Egoic man then goes on to complain that metaphysics are too subtle, abstract, transcendental, and supernatural for him. It is a pity that so useful a word should be so misunderstood and dismissed by egoic man, when all the time metaphysics is exactly the word he needs to express the 'between-ness' of the middle way, the hidden meaning of experience. We find that *meta-*, the root, means *'mid-'*, and is analogous to the Latin 'trans-'. We are evidently concerned with a crucial point, a cross-over or crisis, a point of meeting in fact. (It is interesting to note that the word 'metal' comes from the same Greek root, meaning something which has to be sought after or dug out of the ground.) Evidently our metaphysics, being of their very nature somewhat concealed, are not going to be so easy to define as quantitative science would like them to be.

We must therefore admit the basic principle of life as our metaphysical principle upon which our psychology of the whole man must stand. Life is relationship. Life is meeting. A person is one who experiences relationship by meeting the other person. Reality is experience of relationship, at a point of time, now. Life is actually crucial, experience of crisis, now. Hence, of course, the uniqueness and unrepeatability of personal experience, and hence also the attempt on the part of egoic man to abstract for himself something which he can fix for a certainty and understand for good. Thus he believes he will ensure himself more safety, but actually he can only experience more anxiety lest the contrary proves to be true. In our basic terms, Life is always dangerous and a person's position is always critical. However successful egoic man may be in proving the contrary, we are situated on a knife-edge, suspended over an abyss. The idea of personal safety is meaningless except to egoic man, who makes of it his goal.

Metaphysics would come into its own as the very essence of experiential reality if we were to realize that a kiss, or in fact any act of sexual congress, is a metaphysical embrace, in spite of its physical and sensuous attraction.

(4) *Identification, Dissociation and Projection*

These are important errors in the psychology of life, due to failure to experience relationship, the opportunity for which may actually have been absent in infancy and childhood ('alienation'). Each of these three words imply 'without relationship'.

Identification is 'oneness with the other': there is no 'I' but only 'me', or 'we' which 'I am'. This is the basic error of egoic man. Being identified SELF with self (or self with other), he has also identified 'me' with 'it'. He therefore finds himself whirled round in a compulsive system of working for others. 'If I do not do it, who will?' he says. 'I must,' he says. This is what used to be called, and always rudely, the 'Messianic Complex', but it is the everyday disease of egoic man. He must either save or be saved, but from what?

Dissociation is the same as identification, but in reverse. The one cannot be what it is without the other half to contradict it. Identification proves that we are one: but this can only be true if we are absolutely cut off from, and in no way anything to do with, those others over there. 'My country right or wrong' implies apartheid: and even to think of the 'other' brings feelings of guilt and cries of disloyalty. 'Would it not be better if . . .?' demands the answer 'Yes, of course it would!' It also demands dissociation from the 'other': whatever he is, he cannot be 'better', for if he were, we would be identified with him.

Projection is what happens to the dissociated other: we see him or her 'projected' like a cinema fiction onto a screen which is everywhere. Our dissociated 'better self' is now our 'dream-girl'. Is she not beautiful? But how can she ever be mine, if I am not there to claim her? Our dissociated 'dark self', the evil one, is now the 'they' who animate our dastardly destroyer. 'They want to destroy me, the devils!' So politics become all too simple. We are identified with the 'right' side, but bedevilled by the 'left'. And our love affairs are apt to 'aft gang agly', because the best and the worst in the other are only the characteristics of our own rejected selves. The other, as a self, is someone whom we have never met or seen. How then could we have loved her?

(5) *The New Motivation*

For our psychology of the whole man, energy must be derived from polarity, which is a universal principle in life. We are all polarized, within ourselves, between one another, and in our jobs and situations. 'I want it' – simply because I have not got it. To be completely satisfied is to have no energy at all. We live because of what we have not got, not because of what we have. In fact, we live *in spite* of what we have.

The following is suggested as a brief attempt to classify motivation, without using the terms instinctive, unconscious, or libido:

(1) *Free or positive motivation*, e.g. a desire for self-expression through opportunity. 'I want it'.

(2) *Appetite motivation*, according to need, e.g. hunger for food, drink or sex. 'I need it'.

(3) *Compulsive motivation* by identification with others, such as conscience or 'work'. This includes suggestion, persuasion, imitation, hypnosis and all kinds of conditioning. 'I must have it'.

(4) *Ulterior motivation*, by displacement of intention, e.g. 'I think you ought to have it, because . . .'

(5) *Negative motivation*, e.g. 'I must get out of here'. In the train from London to Brighton, I do not want to go to Brighton but I must get out of London. Similarly, when I get to Brighton, I shall feel I must get out of Brighton.

The commonest and most important cause of this emotional claustrophobia, especially among adolescents, is boredom, the escape from which leads compulsively either to sex or violence or both.

(6) *Past motivation*, by displacement of time, where present behaviour is pre-determined by some shock or continued influence of conditioning in the past. Thus the excessive experiences of infancy and childhood still tend to motivate our behaviour in adult life. It is the unexperienced PAST which makes the PRESENT so impracticable, and the FUTURE quite impossible.

(7) *Demotivation*: finally, it is important to recognize the motivation of the desire not to desire. This includes inertia, shyness, indecision, regression and shock.

(6) *Woman and the Family Unit*

The basis of our whole psychology is to realize that every one of us at any age, is both male and female; and also both mother, father and child. The psychology of wholeness must also realize our primary polarity, both in inner and outer terms.

The proper purpose of our parents is to recognize this fact, and to meet us as we are, being not too bothered by our apparent age. The infant, child or adolescent, requires nothing more than to be met as they are now, with their unlimited potentialities being expressed in time ('father' time), and limited in space ('mother' earth). They are asking that what they have may be wedded to what they are given, not too much, not too little, not too slow, not too fast: for proper timing is everything in our experience of relationship. In this way essence may be wedded to being, and capacity to opportunity.

In the diagram which precedes this chapter, an attempt is made to show how the mysterious marriage of spine with pelvis, vertical with horizontal, I with other, is the catalytic system which enables the 'child' to happen, or be procreated. For this to occur, there needs to be a multi-dimensional marriage, which is perhaps why this happy event does not occur as often as it might. First, it must occur within my father. second, within my mother: third between them both: fourth, between each and their own other Other, who is their Source and Truth. And fifth and lastly, between each one of them and me.

Unfortunately, neither Freud nor Jung has done anything to rescue woman from the morass of her mythical motherhood, in which she has become increasingly lost. It will be the task of the psychology of the whole man to re-establish the psychology of woman in her role of mediator and not as satisfier of man's or child's needs as comforter. Before, during and after, being a mother, which is only a transient and relatively animal function and as such is biologically catered for, woman is WOMAN. For woman, motherhood can be a retreat, not an advance; a loss and not a gain, as her husband should be quick to realize. Woman's regression into motherhood will become eventually a loss even for her children, as well as for her SELF. The place of WOMAN is most crucial in our society, because of every pair of opposites, she stands BETWEEN them as energy and spring. She truly joins all parts of our world together, by being woman, but not by doing mother.

Another vital error which has arisen out of the false mystique of motherhood is our over-emphasis upon the need of the child to be loved. Of course, up to a point this is self-evidently true, but it is only partly true and other aspects of a child's experience are equally important. For instance, it may be even more important that all children need to have their love received. This honours them, whereas giving them too much love may dishonour and diminish them. All children need to be discovered as they are now, and not obscured by hope of what they may one day become. All children need, in fact, to be allowed their metaphysical reality, their 'betweenness', which is to be exactly what and where they are now in space and time.

Motherhood is a restricted privilege, but womanhood is not. For every one of us of either sex, it is through our womanhood (i.e. capacity for suffering) that we are able both to bear and be the child, who is the growing point of life.

(7) *Authority and Discipline*

All words must derive their meaning from the context in which they are used. For egoic man, he is in his own authority. He believes, therefore, that he must impart his own system of discipline both upon himself and those others for whom he feels himself to be responsible. Within the context of his seeming world, his deductions may be right. But what if his premises are wrong and he is not the AUTHOR of his BEING? According to the thesis (and it is not new) which we have been examining, the authority of the father which egoic man has so noticeably lost can only be recovered through his recognizing the REAL AUTHORITY of FATHER.

If inner and outer worlds are recognized, each as disposing upon us their own authority and discipline, we can admit to being within at least four systems of restraint which are not obedient to our desire. The innermost REALITY is THAT I AM, at the centre of my BEING. Here is the source of my AUTHORITY. Here I am dealt my 'hand of cards' personally. Here my potential is measured and given. My innermost fate, and aim for every therapy, is that I may become my SELF, but self-revealed. Here is my WILL to over-rule and guide desire. Here I can make my choice, to find in turn the discipline of outward fact, and also of the experience which I derive from meeting this other traveller upon my chosen road.

(8) *Attention*

And now we must give the importance it deserves to a word which egoic man has needed to neglect, in favour of his favourite dichotomy of 'unconscious' and 'conscious', with the latter's habit of thinking about things. This word is *attention*, which is not concerned either with consciousness or thought as egoic man is accustomed to use those words.

Attention: Attention is a state of focused direction of the WILL between subject and chosen object, without egoic interference with either subject, object or experience. Attention therefore requires to be paid or given, as all egoic conceptions and presuppositions must be surrendered if the new experience of the relationship is to be allowed to happen.

The Buddhists call this 'bare attention' and regard it as the supreme tool for man's experience of truth, on any level upon which he can operate. In terms of the chakra (see page 79) all these are levels on which we can 'pay attention' from our inward central point upon the spinal axis to the evidences presented at various levels by the external world.

Attention in this sense will be seen to be the only means for the direct break-through from man's spiritual unextended centre to his outer world of expanded space and time. It is in fact his source of learning, and of all his scientific progress in pursuit of truth. It is also his only source of healing, upon which children especially depend. It is well-known that children (and women also) will sometimes do anything to attract attention. Egoic man, however, is usually inclined to discourage any such exhibitionism, which he regards as evidence of a naughty vanity and selfishness. So little does egoic man appreciate his own need for his own attention.

Attention meets life face-to-face, and induces experience which is quite different from that which is conditioned by egoic man's desire. As we have already said, attention occurs through different means, and on different levels, e.g. I see it, I taste it, I think it, I feel it. These will all be new experiences, which change from time to time, and in different situations.

'I desire it' will be as much a determinant of the quality of the experience, however, as will be the instrument which I am using at the time. For instance, I do not experience either rain or pain, if I desire it to be fine or if I desire not to be hurt.

What I do experience is disappointment, resentment or dissociation, unless I can successfully prove that what I do not want is not true. In fact, our experience of 'suffering' is as metaphysical as it is subjective, and all our behaviour is accordingly metaphysically determined. The simple laws of cause and effect, which are so real to egoic man, are found on closer examination to be not real at all, but only to be the over-simplified abstractions of egoic man.

(9) *Anti-life: This Killer is not Death*

The term 'anti-biotics', which literally means 'anti-life making', has come into general use since the development of the bacteria-destroying moulds, starting with penicillin but now including many more complicated derivatives, since the bacteria themselves have become more wary and penicillin resistant. Sir Alexander Fleming, however, clearly recognized the therapeutic limitations of his discovery, believing that in the long run life would always win, and that even bacteria would eventually learn to save themselves from defeat by their new would-be destroyer. Indeed, it would now seem that the bacteria have learnt their facts of life more rapidly than the doctors, who still hope to be able, either by this or other means, utterly to destroy their enemy.

It is, of course, one of egoic man's most indestructible phantasies, that he can so utterly destroy his enemies. That anything so small even as bacteria should be able to withstand egoic man's attempts at its total destruction is so far beyond his comprehension as not to be worth thinking about. The doctors are still hoping that the chemists will be able to supply them with some really effective remedy against bacterial infection – if not today, tomorrow.

But meanwhile it is important to point out that egoic man's attitude to life is not only unfriendly towards his little brothers, the bacteria, but also in general towards life itself. Life, like children, is so threateningly challenging and uncertain that egoic man feels that it should and must be kept within control. It is not only that egoic man would stop 'evil' with 'good': if he could, he would also stop all uncertainty. But life is uncertain and so are children: which is why they are both so often stopped.

In a Christian, or even pseudo-Christian community such as our own, it is all too frequently our favourite abstraction known as 'love', disguising too much fear, which stands in the role of anti-life. Parents fear children as doctors fear diseases: for safety's sake both favour rules and rails, education, diagnosis and satisfactory conclusions. They like to know what is going on. They particularly feel they must know when they do not.

There are now two important points to make clear before passing on to egoic man's greatest fear of all, which is sex. The first is that parents should be more willing to admit how much they fear and hate their unknown growing children. To smother them with 'love' instead of attention is no excuse for not seeing the damage which they do by using such a self deception which is only designed to help themselves.

My second point is that doctors who are 'anti-biotic', anti-disease, and anti-ill health, are also of necessity anti-life. Even to be anti-death is to be anti-life, for LIFE, which is the source of life, must surely include both life and death, sickness and health.

Life and death both move onwards in the same direction. They are like the waves of the sea: they rise and fall, they come and go, within the orbit of the same benevolence. The same is true of sickness and disease: they are not anti-life, they are only variants of living, capable of learning to play their part in health and wholeness again.

But anti-life is quite another matter. Here both parents and doctors need to reconsider their true responsibility.

(10) *Education for the Health of the Whole Man*

This should ideally not be a 'subject' on its own, called hygiene, any more than 'religion' or 'sex' should be set apart from the wholeness of experienced living. It is obvious that these three fields of our personal experience are the most important in our lives. Yet they are in fact the three most neglected aspects of egoic man's educational curriculum. I would also suggest that they are the three subjects which have been most confused and mortified up to now in the misguided misuse of Christian teaching.

It must be granted that every Christian of every denomination means well. It must also be granted that all Christians believe that education is a good thing. (Some would appear to believe that they had invented it.) It then becomes necessary to establish one certain fact, in order to avoid any misunderstanding due to the misuse of Christian principles. It is a fact which should be obvious, that any job, if it is to be done as well as possible, must be done in the best way for the job, without any question of an ulterior motive or someone else's axe to grind. We should build our houses to the glory of God and for the convenience of the residents, not for the builder's profits. And we should educate our children bearing their total welfare in our minds, without confusing the issue with an outdated and alien teaching of a spuriously Christian character.

If children are to be taught the 'facts of life' and learn the truth about themselves in their homes and schools from infancy onwards, it cannot be too clearly stated that this is impossible without introducing intolerable conflict and confusion if religious instruction (R.I.) is allowed to include at the same time out-moded images of an out-of-date Christianity. It is surely here, above all and through all, that the wind of change most needs to blow, winnowing away the masses of dead chaff that have been allowed to choke the seed of the original truth of Christianity.

In the previous pages, I have shown what I believe to be the true nature of the whole man, how his sicknesses arise and how he may be healed. I believe the principles which I have attempted to set forth could and should be taught from infancy onwards, as part of a general curriculum, which includes all subjects in their relationship with one another and against the context of the whole man's place in society on the one hand, and in history upon the other. I believe what I have said is not alien to the essence of all wise religious teaching, in which Christianity surely needs to be included.

I have heard it said that in America children are brought up to be happy, whereas in England they are brought up to be good. It would be better than either of these alternatives if children were brought up to be true.

(11) *The Role of Egoic Man*

Egoic man is you and I and all of us. There is really no-one else.

If I may seem at times to have been hard on him, it has only been in order to see him more clearly in his context, both now and in the past, and against the background of his larger TRUTH and inner SELF, which are the determining factors in all that we, as egoic men, may eventually become.

It is plain that we are our only, as we are our greatest, enemies. The great change which may occur in successful psychotherapy is for the patient to realize that one-time feared and dreaded enemies, both inside and out, are slowly and mysteriously changing their very nature to become our friends. It is this healing, or making whole, which egoic man is capable of discovering in his fuller experience of relationship both within himself and with those who are his neighbours in his outer world.

Meanwhile, egoic man is whole man in the making. In the course of history he has done wonderfully well, mastering his worlds one after the other and conquering so many of his problems. To enable him also to experience the great reversal which turns enemy into friend and destroyer into creator, it will be necessary for him to let the wind of change blow even where it listeth, which will often prove to be the reverse of all that seems most right and good for him. But it is required of us all at times to experience this reversal, from gain through loss to gain, from joy through pain to joy renewed and, from life through death to larger LIFE regained.

When confronted by the opposition and frustration of our good intentions and our well-considered plans, what is egoic man to do? I believe the answer to be a very simple one 'Wait, and see'. Meanwhile, as the Buddha said, 'Walk on'.

If my reader will now perform an experiment, he will see what I mean. Make of your left hand a tightly enclosed fist, and squeeze it as tightly as you can. Hold it. Now very gradually begin to open it, just the slightest. Hold it again. Now pause and make your choice, experiencing exactly what you are doing, and paying attention to the two alternatives from which you make your choice. You can either SHUT: then you will be safe, holding all you have and certainly amassing more. In the immortal words of Kipling 'You will be an (egoic) man, my son!'. Or OPEN: you will then indeed become more vulnerable, with your exposed under-belly open to attack from both sides. Beware, for you will have your past as well as your future to contend with. Your enemy will not only be the other, but your SELF also. You will be between two fires and must decide for yourself whether it is really worth it. Surely it is better to shut up?

This is our choice. And I for one would be the first to shut up and contract out of this uncertain and painful engagement, if my experience of life did not believe in another factor entering into my otherwise meaningless situation. It is a tragic fact that this reality has been spoilt by egoic man's habit of giving it names, in order to lessen his anxiety. This REALITY has been effectively denigrated by every name by which egoic man has ever attempted to catch and tame it, whether it be God: Christ: Our Lord: Jehovah: THAT: *vis medicatrix naturae* or what-not.

'I' am so much more than 'me' will ever see, but blindness is not for ever. It is very temporal, as even death must prove. One day, I will see, not as through a glass darkly, but simply and clearly, the true psychology of life and what my neighbour means to me.

APPENDIX I

Some Psychotherapeutic Terms

So much confusion has arisen owing to the use and misuse of these terms, that I have attempted to sort them out as best I can: but of course others may hold different opinions as to what these words mean to them.

(1) PSYCHIATRY means the study and treatment of mental disorder, and is strictly on the medical side of the 'great divide', depending for its success on what it can do for and with the patients' disordered state of mind.

Psychiatrists are always doctors, and usually work part or whole-time in mental hospitals, where the ratio of doctors to patients prohibits individual attention, being usually something like one to five hundred. Methods used must therefore be time-saving, and include insulin, electro-shock, Lysergic acid (L.S.D.) and a variety of 'wonder drugs', which may be depressant, tranquillizer or anti-depressant. There has been a very great improvement in the psychiatric methods employed in mental hospitals over the past 20-30 years. Padded cells are now a thing of the past, and violence on the part of the patient is unusual, so that in most wards the doors can be kept unlocked. Occupation has become more imaginative, and paid employment is provided wherever possible for chronic patients. The period of stay for patients in mental hospitals has been greatly reduced, but the need to return is not uncommon, as the root causes of the illness have often not been removed but only obscured, and the situation thus temporarily alleviated.

Outpatient clinics are run by psychiatrists attached to hospitals. Interviews must be brief and infrequent owing to the pressure of numbers. Psychotherapy in any proper degree of continuity is impossible, and the most that can be offered in outpatient clinics is an inadequate degree of supportive therapy.

> *N.B.* In America, the term 'psychiatrist' is altogether more all-embracing, and includes all who are engaged in psychotherapy of one kind or another.

(2) PSYCHO-ANALYSIS is a specific system of training and treatment of mental disorders both for doctors and lay analysts. It is under the direction of the Institute of Psycho-Analysis. Although psycho-analysis has somewhat broadened its outlook, on the whole it has remained constant in its devotion to the ideas and methods originally laid down by Freud. The analysis is 'non-directive'. Interviews should normally be five times a week in order to maintain a sufficient continuity of 'transference', which provides the therapeutic mechanism. It is not unusual for psycho-analysis to continue for three to five years, and sometimes more.

Recently, psychiatrists in mental hospitals have undertaken to be analysed themselves, but this is still unusual. There is much interest shown in Freudian literature and much use made of psycho-analytic jargon, but not always with sufficient understanding of its meaning, use and limitations.

As far as the public and the press are concerned, psycho-analysis includes everything, and psychology begins and ends with Freud. This is unfortunate, as psycho-analysis is therefore often publicly criticized, and usually condemned, for doubtful reasons. It has become increasingly difficult for better informed criticism to make an impression amidst this welter of confusion and misunderstanding.

(3) ANALYTICAL PSYCHOLOGY is the specific training and treatment accepted by the followers of Jung, who are gathered together in the Society of Analytical Psychologists. Jung departed from Freud, by whom he was originally partly analysed, because he found Freud's ideas to be too rigidly deterministic and materialistic. Jung had a deeply mystical but agnostic view of religion, which for Freud was only a man-made invention and escape from the difficulties of reality into wishful thinking.

A Jungian analysis is therefore altogether freer, and some might say, too free, compared with the strictly Freudian routine. Its tendency is to be somewhat more 'directive', with more communication and relationship between analyst and analysand. A Jungian analysis may be somewhat shorter. (Some analysts have even endured the discipline of both, in order to ensure that they have learnt all that there is to learn of psychotherapeutic techniques.)

In America, the name of Freud is much more respected than that of Jung. It is doubtful, however, whether Freud would recognize everything as his own which is carried out in America in his name.

(4) DEPTH ANALYSIS is a term which applies to both Freudian and Jungian analyses, because they are concerned with investigation into the workings of the so-called 'unconscious'. The term 'deep analysis' is usually used in contrast with what are derogatorily considered to be short-term, superficial, or catch-as-catch-can forms of therapy, which have developed owing to the practical difficulty of finding either the time or the money for a 'full' or 'deep' analysis. At one time, short-term therapy was regarded as a form of treatment by substitution of one neurosis for another, but this criticism can be equally well applied by its opponents to the effect of a full or deep analysis.

It is to be noted that the compelling power of certain ideas involves unnecessary criticism of any practice that stems from a different idea or image. The 'depth' of any analysis must surely depend on how 'deep' you happen to think the 'unconscious' is.

(5) If PSYCHOTHERAPY is to be accepted as an inclusive term for the treatment of all forms of mental disorders without using mechanical aids or means, thus distinguishing it from *psychiatry*, which is mainly dependent on such external aids, then *existential therapy* can be given a special meaning, to cover certain trends which have recently developed both in this country and in America.

Existential psychotherapy is a directive form of therapy, in the sense that there is no holding back on the part of the therapist from the alleged dangers of personal involvement. In my early days of Freudian training it was considered to be bad therapeutic form for the doctor to shake hands or even to say 'Hullo' to the patient. Instead, he withdrew to the back of the couch, whence he could not be seen, the better to allow for 'transference' to intervene.

Our recent interest in the actual phenomena of communication and relationship has led certain of us to believe in the benefits of a therapeutic dialogue, which runs continuously to and fro between the analyst and the analysand.

It must surely be as false to use the term 'conscious' as its opposite of 'unconscious', for such a living and spontaneous verbal experience. Deriving its sources of inspiration from so many different levels, it is obvious that the therapist, being the more experienced, is able to influence the dialogue in many ways. This is not to accuse him, however, of interference in the therapeutic process. In the exacting discipline which is required, it is just as important for the analyst to be on the right side of the 'great divide' as it is during the course of any other more non-directive therapy.

Interest in the 'existential' philosophy and that of Zen Buddhism has recently become increasingly extensive, particularly in America, where new ideas are perhaps sometimes too easily welcome.

(6) SUPPORTIVE THERAPY is inclined to be despised as reserved only for those who are for some reason unable to appreciate the benefit of more refined forms of therapy. I would, however, press the honourable advantages of supportive therapy for all those who need all the help that they can get. Indeed, supportive therapy may be all that many people can get. It includes taking a personal interest in the patient and all his problems, domestic and sociological in the here-and-now setting, which analytic methods often conspicuously fail to do. Supportive therapy includes the remedial work of the Probation Officer and the Psychiatric Social Worker, who do a major job among the massive problems of the disordered members of our society.

In a world in which so much and so many are disordered, it is curious that our medical psychologists should have followed the distraught and split-up habits of the churches, who have in the past regarded their own special way of life as morally superior to any other. We can all greatly improve our therapeutic efficiency, and meanwhile we have much to learn from one another. I would stress particularly, however, that before we claim the advantages of a doctor-clergy co-operation, it is very important to know on which side of the 'great divide' we stand.

(7) GROUP THERAPY became popular after the second world war as the only means of reducing the endless waiting lists. There were far too many patients and not enough therapists to treat them. The simple answer was group therapy, with groups of 7 – 10 patients working out their problems together with the help of one therapist. Owing to the tensions developed within the group, the fall-out was very heavy (25 – 50% in six months). For successful therapy it is necessary to attend a group once or twice a week for two or three years.

Group therapy cannot therefore be regarded as being as efficient as individual therapy, but it is especially suitable for certain cases who feel the need for, and therefore benefit from, group support. Groups are handicapped rather than helped by any formal psychological approach on the part of the therapist, whether Freudian or Jungian. In fact, much more study is required before we can hope to work together more efficiently in a therapeutic group or community.

(8) WHAT OF THE FUTURE? It has always seemed to me to be more than a little ridiculous to imagine a psychological Utopia in which everyone in need could be psycho-analysed. Such a solution of our social problems would surely be as deplorable as it is improbable.

As a long-term policy, I would prefer to see psychotherapy and psychotherapists on the way out. I would not suggest that group analysis should take the place of individual therapy for reasons already stated. Nor would I offer any hope to those optimists who believe that scientific medicine will one day produce the perfect cure for all our ills: tomorrow if not today. This is too much like wishful thinking, for Godot to do the job which we can only do ourselves.

The only effective future for any of us seems to be within the therapeutic group and the therapeutic community, whether in home, or school, in small groups or in large, but where the change in state of mind would have to be radical. Such therapeutic groups will one day be able to perform both the prevention and healing of many of our unnecessary personal and social ills.

In the meanwhile, it seems that the neo-Freudian is closer to existential Reality than is the paleo-Jungian. Freud left us for better or worse, with a system which we can make our own and modify to our requirements. Jung left no system, but only the memory of one of the greatest men of our century whom no one should try to copy.

APPENDIX 2

What is the Unconscious ?

DEFINITIONS: 1. Being an infinite centre CONSCIOUSNESS is not definable. As 'I', it is the source of ATTENTION. It is the central point of PERSONAL LIFE passing through changing conditions, it experiences different states of consciousness. Itself variable, CONSCIOUSNESS is the (spiritual) SON OF MAN, the TRAVELLER through Time, whose experience of Reality derives from his state of consciousness or frame of mind. What egoic man describes as *his* consciousness is a special condition of CONSCIOUSNESS which has been limited to a three-dimensional reality, excluding (serial) time. What egoic man calls 'the unconscious' is another state of CONSCIOUSNESS including (serial) time.

(2) 'The unconscious' is neither a thing nor a place. It is that state of mind which is unable to relate the attention of the observer to the object observed or experienced, by reason of the fact that either (1) there is no observer (2) there is no experience or (3) there is no object to be experienced.

Reality being metaphysical is by definition 'unconscious' to egoic man. Also by definition, however, Reality is apparent to Man in his mediate capacity through the medium of his different 'states of consciousness'.

Examples:

1. Absence of the observer occurs whenever there is an *identification* (i.e. no space between and therefore no probability of a relationship) between subject and object. Such an identification occurs in (a) '*brain-washing*', i.e. the infiltration of social and parental influence before self-consciousness or the self-critical faculty have been developed. (b) *those past inherited influences* which are cultural rather than social or domestic pressures. These include the inheritance of Christian

and Western civilization cultural influences. (c) past experiences which have been dissociated or repressed, because they were too severely (emotionally) traumatic. In all these cases, in the gestalt-of-three, 'I' – experience – it, there can be no 'I' to occupy its proper place in the trinity, because 'I' have become embedded in, or identified with, the experience and the object of experience.

2. *Absence of the experience* occurs in all cases where instinctive self-defence has ruled out an experience-of-suffering as having been too painful, i.e. I could not bear it. It is to be borne in mind that the 'instrument of suffering' or capacity for suffering, is very small in infancy, and only increases in our later years. This process of cutting out experience is called 'dissociation'. It leaves the experience which has been excluded as an energy-system, or complex, latent in the time-body, and therefore susceptible to activation in the spatial 'present'.

Such protective dissociation is responsible for much of our convenient, or inconvenient, experience of forgetting.

3. *Absence of the object to be experienced.* This is in fact more imaginary than real, more subjective than objective. Of course, Brighton or Alexandria exist, even if I am not with them: but nevertheless they do not exist for me, unless I am present at the time. In fact, an extension of our definition of the unconscious state of mind can be safely limited to 'The unconscious is anywhere I am not'. Where I am, the light is, because I am there: where I am not, all is dark for me however brightly the sun may shine. It is this darkness which implies unconsciousness.

The most usual examples of 'absence of the object to be experienced' are due to our state of mind being engaged in our usual custom of mental illusion and hallucination, i.e. seeing what is as different from itself, or seeing what is not there at all. We can only see what we think we see; we cannot see what is really there, except under exceptional conditions of training which requires much more than psycho-analysis can offer. An unconscious state of mind is therefore particularly the case with egoic man, whose state of mind is limited by the preconceptions with which he has become familiar. Being so conscious of his own abstracted reality, he will not only be unconscious of the abstracted reality of any one but himself, but also of what has been defined as metaphysical Reality and absolute REALITY.

Other states of consciousness which have been spoken of as Consciousness and CONSCIOUSNESS, should obviously not be derogatorily disposed of by being placed in the convenient rag-bag of egoic man's unconscious, which after all only refers to the especial and quite unnecessary blindness of egoic man. These other states of consciousness especially include the faculties of qualitative judgment known as 'love', the aesthetic faculties, psychic powers, extrasensory perception, intuition and religious or mystical experience, all of which require states of consciousness, and instruments of experience, which are specifically excluded by egoic man.

Symbolism and analogy are not to be regarded as mysterious emanations of 'the unconscious', which is the kind of misunderstanding which is typical of egoic man. Symbol and analogy, as are all images, are aspects of Reality to be apprehended as best we can by such different states of consciousness as those to which they are mysteriously related.

It is particularly to be noted that it is not correct to believe that the unconscious ought to be made conscious, as if ignorance ought to become wise and darkness ought to become light. This error of behaviour is the outcome of a false image that the unconscious is somehow a mistake that ought to be corrected.

But the unconscious is not a beast to be tamed or a prisoner to be released, either by means of L.S.D. or by the expansive influence of more liberal behaviour. Neither is it a sinner to be saved by some superior spiritual or intellectual means. All these ideas and images are false opposites to another false image, which was that the unconscious was a threat to our sanity and a destroyer of all that was best in egoic man.

These different false images and consequent errors of behaviour represent egoic viewpoints of the unconscious, which egoic man has invented out of material which is certainly phenomenal enough, such as that which appears in our myths and dreams and every-day imaginings.

But according to the terminology of this book, myths, dreams and the activities of our imagination present a reality in their own right. They are manifest as 'third terms' which spring, as children do, from the womb of a 'mother' who is 'dark', and a 'father' whose impact upon her is from an 'outer world of light'. But dark and light, inner and outer, are relatively and rightly opposed to one another as they are, and we should never try to alter them. It is only egoic man who believes that you ought to be like me, and that darkness should become as light.

APPENDIX 3

What is the Therapeutic Process?

1. The word analysis in psycho-analysis is the right word to describe the effective beginning of the therapeutic process. The aim of wholeness, or healing, requires relationship; but this is not possible until the parts have first been set apart from one another by analysis. The process of synthesis is automatic. The process of analysis comprises the work, which can be very exhausting.

   We are identified with so much (including even with egoic man himself) and blind to so much (for egoic man is blind) that the material with which we need to become related is quantitatively and qualitatively vast.

2. *The truth will set us free*, but must be personally realized as our own and experienced as such. 'The true is better than the good' is a therapeutic axiom. In fact, we cannot afford to be fussy about any of the pairs of opposites when we are in therapy because we are all of them. But this applies especially to the good/bad, better/worse categories.

3. *The therapeutic process* aims at the great liberation of 'I' from me, and the eventual discovery, not of 'total man' who is a hypothetical and moralized image, but of the experiential Self. All moral terms which image a state of 'betterness' are best omitted, and this includes integration, individuation and maturity. (This accords exactly with the Buddhist philosophy of ANATTA, which means NOT-SELF, but is easily misunderstood. Also with Zen, but again only if this is understood in conjunction with ANATTA.)

   'I' am the witness, the experiencer. I am responsible. I am the HEALER, but I am not me. I am the point of the whole therapeutic process, but I need a great deal of work done on 'me', before me will allow I to stand firm in my relationship with me.

4. *The presence of the analyst* is necessary as he represents every 'other' in relationship, including I who AM the HEALER. The analyst is not himself the healer but works as a *catalyst* through *transference*. A *catalyst* enables change to take place without taking any active part in it. *Transference* is that process which translates to the person of the analyst those unsolved problems of relationship which are either internal or external, past or present. Therefore in the person of the analyst, both worlds, inner and outer, past and present, are held securely within the four walls of the consulting room.
5. The therapeutic process operates mainly through *negative transference*, i.e. through hate rather than through love. 'Mine is the best doctor in the world and I am getting on fine' is a feeling that belongs only with the honeymoon phase of therapy. It is only when we begin to experience the impossible, to suffer the insufferable and to digest the undigested that the work of therapy becomes effective. Then it becomes too clearly obvious that all the patient's troubles are due to the therapist's fault. In fact, in saying so the patient may be right, because even the best analysts do make mistakes, but some of their errors are thrust upon them by the pressure of the patient's necessity.

   This stage may be very acute and almost unbearable. It is now that the whole treatment is thrown into jeopardy by the jealousy of parent, husband, wife, friend or G.P. 'Well, I always told you that you were wasting your time, didn't I? What do you expect? You ought to stop before he takes away from you such sanity or self-respect as you have left.'

   To break off treatment at this point, even if it is only to transfer to another therapist, can only be very dangerous to the ultimate success of the therapeutic operation.
6. *The therapeutic process proceeds* by systole and diastole. The first stage is *to get it out of the system*, vomiting the undigested residues as it were. The second stage is to take

new images back into the psyche, where they can become positively reconstellated. This is a process of *digestion of experience,* sometimes called ingestion. (This is not the same as 'introjection', when we are identified with outer images such as parent figures which we swallow whole.)

This systole and diastole between patient and therapist requires meticulous articulations, i.e. fitting the parts of experience together in appropriate speech. It is a dialectic process.

7. *The therapeutic process* involves a change both of the images themselves and of our relationship with them. A dissociated past experience (e.g. I hate cats, or women, or being poor) may act as a chip on the patient's shoulder to motivate a whole life-time of behaviour. It is necessary to see the image for what it is and then to reconstellate a different image, which can be positively accepted and used. It is usually not difficult in analysis to set free the general (e.g. I hate all women) from the particular (e.g. I hated my mother, but was afraid to admit it).
8. *Dreams* were described by Freud as the 'via regia to the unconscious'. They are the royal road to the whole psyche and every part of it.

   Dreams are not for interpretation, i.e. for reducing to the terms of egoic man's ability to grasp their meaning. Dreams are larger than life and state the truth more exactly and more dramatically than does any other means of communication. They therefore need to be related to experience, as best we can; to be lived with, for as long as they require; and to be learnt from, as a communication or direct message from the HEALER.
9. *The aim of therapy* is not the same aim that brought the patient to the therapist. The only thing that ever brings a patient to a doctor is a *pain* he wants to get rid of or a *need* for something he hopes to get, which he usually expresses as 'better'. In fact, the reasons why patients come for analysis are usually highly fantastic and out of this world; such as at last being able to justify their claims to be superior beings or to find someone to love them. Unfortunately many analyses have gone on for years before

either therapist or patient realized the hopeless nature of this quest.

The aim of therapy can only be to become your Self, viable in your situation, able to enjoy yourself and to encourage others to do the same. Let there be no false idea of superiority, such as becoming your SELF or THAT I AM. Our object is to leave all THAT behind, forgetting it in our simple act of incarnation, now.

10. The healing process is autonomous in TIME. It happens from within, in course of time. The efforts of the therapist can delay the process by over-anxiety and interfering too much, as mothers often do. But Healing is strictly FATHER's business. We can clean up the wound, set straight the bones and bandage all secure. Then all is left to HIM.

N.B. One of the most difficult puzzles for the therapist to solve is the anxious question of so many relatives: Is she (or he) being naughty or being sick? After over thirty-five years of psychotherapy, I can only say that to me we all seem sick, which includes all the relatives and all the doctors, too.

APPENDIX 4

What makes a Good Therapist?

(1) Unpopular as this may seem, I believe that it should be stated clearly that the best therapists are born not made. Some are born with a greater degree of intuition, insight, compassion and concern: they have a greater quickness of imagination and intelligence: and a more ready sense of humour, which need never be used as an escape by means of which to 'laugh it off', or gain one-upmanship.

(2) The reason why all therapists must be analysed is that they need to be themselves as they really are; that is to say, without 'one-upmanship', or 'one-downmanship' or – and this perhaps especially – 'one-out-manship'. The attempt on the part of the therapist to leave himself out of the therapeutic operation must be regarded as being somewhat outmoded and ridiculous, because it is impossible. The more he thinks he is not there, the more obstinately intrusive his 'shadow' must become. It is therefore much better to accept the problem of the relationship ('counter-transference') between analyst and analysand in the first place, keeping it under observation throughout the operation.

(3) The successful therapist needs to be an expert at his own SELF-EMPTYING. He is required to disabuse himself of any idea of the exclusive rightness of his own opinion, experience or training.

(4) The successful therapist needs to be able to PAY ATTENTION with meticulous discrimination to the experience of his patient, both past and present, *as it is meaningful to the patient,* and not as it is meaningful to the therapist.

(5) TIMING: As in all art the element of timing, or fitting into context, is most important for the successful therapeutic relationship. It is not wrong for the therapist to intervene, but of course it is wrong to intervene at the wrong time or in the

wrong way, thus causing a wrong result or missing a right one. Intervention, to be therapeutic, should be regarded as tentative or provocative, rather than instructive.

(6) ENCOURAGEMENT, if it is to be effective, need not necessarily be verbal. The therapist is required to be in constant concern with the patient as a person, who may be suffering the most acute anxiety. Patients show amazing courage in their willingness to undergo the most intense degree of suffering, which has always been too great to bear or they would not have needed to come to us.

Detachment is needed, but never an attitude of cold indifference, with the analyst leaning against his chair 'waiting for Godot'. The therapeutic process may prove to be long, but an attitude of indifference on the part of the therapist makes it needlessly so, and indeed may make the whole therapeutic process ineffective.

(7) FREQUENCY OF INTERVIEWS: The degree of anxiety experienced by the patient should determine the frequency of interviews. Although gaps may in themselves be therapeutic, successful therapy requires that a gradual process of building up should not be allowed to lapse owing to too long intervals between the interviews, or it will be destroyed by the accumulated egoic-defensive forces of the illness. Some patients can manage with weekly or even fortnightly interviews; others may require three or even five interviews a week, their needs varying from time to time.

(8) INSIGHT: This would seem to be the word most descriptive of the greatest asset for the successful therapist. Some are born with more than others, but all can learn to acquire more than they have, particularly by study of their own and their patients' dreams. This should be regarded, however, as only a small part of the study of the significance of symbolism as the mediator of all experiences. Furthermore, insight is deepened by the general use of the dialectic method. Instead of pursuing one path only, the dialectic method proceeds by arranging for the impact (or 'wedding') of the opposites, part to part and part to whole. Insight into the meaning of experience is the product of our studies of such relationships.

(9) EXPERIENCE: On the part of the therapist is important, but may easily become a danger to therapeutic success. Experi-

ence needs to be digested and forgotten ('self-emptying'), or else it may form a defensive crust between therapist and patient, thus preventing the former from ever appreciating the present reality of a new, always different and ever changing, personal situation. For the same reason, people of great intellect or much academic success are handicapped as psychotherapists, because they have so much the more to lose.

(10) **FAITH:** The successful therapist needs to have a simple faith in the purpose, power and presence of the Healer in the whole man, when patient and therapist are together engaged in, and committed to, the mystery of the therapeutic process in this personal relationship. In this sense, our therapeutic faith has no connection with our religious belief, or lack of one.

Bibliography

('In order to avoid any confusion of my ideas with those of others, it is my usual practice not to read anything relevant to what I am writing about. I have therefore asked my friend, Geoffrey Watkins, of 21, Cecil Court, W.C.2, whom I believe to have the most experience in these matters, to make a short list of recommended books, which he will be glad to amplify on request.'

E.G.H.)

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Index

A
abstraction, 31
acceptance, 40, 41, 57, 134, 105, 142
adaptability, 175
Aeschylus, 32
adolescence, 62
aggression, 78
air, 54, 99, 125
alienation, 95 et seq., 207
all things flow, 76, 154, 204
ambivalence, 31, 59, 60, 167
Amfortas, wounds of, 73
Amoun, 111, 128, 149
analogies, 108, et seq.
analysis, 218, et seq.
anatta, 58
angels, 120
anthropology, 31
anti-life, 96, 213
anxiety, 26, 48, 60, 125, 151
aphrodisiac, 170
appetite, 114
apple, 120
Aquarius, 197
archetypes, 36, 53, 62
Aristotle, 32, 74, 137
arthritis, 125
attention, 30, 58, 61, 74, 82, 84, 129, 175, 206, 212
auditory images, 124
authority, 211
autonomic nervous system, 79
autonomous complex, 151
avoidance, 24, 39, 41

B
Bacchae, 185
bacteria, 49, 51
basic brick, 67
being, motivation of, 136
benevolence, ultimate, 61
between, 77, 99, 111, 112, 123, 179
beyond, 26, 165
Bhagavad-Gita, 26
birth and death, 41
bisexuality, 38, 123
blame, 232
blood, 118
boat, 122
brain washing, 68
breakthrough, 58, 78
breast, good and bad, 136
bridges, 121
broken homes, 82
brotherhood, 105
Buber, 137, 173
Buddha, 32
Buddhism, 28, 58, 105, 152, 187, 189, 216, 228

C
camera, I am a, 38
catalyst, 56, 112, 160, 229
cards, playing, symbolism of, 113
Celtic, 8, 34
Chakra, 77 et seq., 122, 139, 141, 184, 212
children, 27, 30
Christ, 26
Christian, 120
Christianity, 26, 30, 32, 33, 58, 62, 78, 96, 105, 107, 144, 170, 178, 188, 196, 214
Chinese, 34
choice, 112
Christian Science, 63
circle and square symbolism, 115
clocks, 146
clinical method, 52
collective unconscious, 128
communication, 36, 72, 80
Communism, 135, 173
compulsive behaviour, 48, 50, 76, 192
conflict, 138
consciousness, 25, 108
  differentiation of, 31
  expanding, 149
  origin of, 29
constellation, 117, 128, 151
  of images, 108
contraceptive against change, 35
Council of Nicea, 32
counter transference, 232
courage, 56, 63, 175
cup and sword, symbolism of, 115
cyclical, 77, 155

D
darkness, powers of, 63
Darwin, Charles, 80
day-dream, 93
death, fear of, 37, 41, 46, 49, 55, 59, 95,
  wish, 104, 106, 121, 122, 160, 213
defence mechanisms, 47
deficiency disease, 136
define and control, 51
delinquency, 48, 93, 136
depersonalization, 197
depressive position, 42
deviation from normal, 139
desire, 36, 114

detachment, 62, 200
determinism, 37, 77
diagnosis, 89
diagnosis, denigration by, 140
diagrams, 20
diatlectic, 138
diaphragm, 121, 165, 211
digestion of experience, 57
dimension, 31, 124, 147
Dionysos, 185
dissociation, 49, 51, 59, 87, 94, 138, 192, 207
doctor — clergy co-operation, 221
door, 118
dove, 188
dreams, 39, 53, 68, 81, 112, 128, 230
Druids, 34
dukkha, 152, 189

E
Earth, 54, 100, 125
education, 49
egoic man, 19, 28, 34, 39, 45
egg, 120
elements, four, 54, 98, 197
embryo, 38, 110
Emmanuel, 107
emotional body, 117
emptiness, 76
energy, 28, 108, 135
enthusiasm, 35
establishment, 19, 71, 104, 119, 157, 202
Eternity, 107, 118, 125, 153, 157
Euripedes, 185
Evil One, 181
evolution, 31
exhibitionism, 102
experience, 28
experiential reality, 33 et seq.
extra-sensory perception, 36

F
Facts of Life, 84, 106
faith, 27, 56, 232
fatigue, 132 et seq.
father, 60, 67, 114, 121, 138, 153, 188, 211
feelers, 141
feminine principle, 73, 122
finite, 27
fire, 54, 98, 114, 125
fixation, 131, 189
Fleming, Lord, 51
foresight, 157
forgiveness, 201
fortune tellers, 157
freedom, 192
Freud, Sigmund, 42, 56, 58, 68, 77, 111, 117, 128, 136, 141, 205, 210, 219
functions, four, 54
future, influence of, 53

G
Gestalt-of-three, 19, 71, 113, 123, 147, 183, 185, 225
God, 30, 72, 105
gods, 39
Goethe, 111, 148
great divide, 32, 35, 40, 52, 83, 118, 181, 185, 221
growth, 80

H
half truths, 38
hap-, 34, 42
hate, 61, 102
heart centre, 117, 121
heart, change of, 152
Heaven, 98, 195
Heraclitus, 32, 154
hero, 41, 45
Heidegger, M., 34
Hinduism, 78, 120, 189, 196
hinge, 69, 118
homo aggressivus, 181
homo lunaticus, 181
homo sapiens, 181
homo scientificus, 50, 111, 177
Holy Communion, 115
holy ground, 62
Holy mountain, 80
homosexuality, 102
hope, 45, 56, 174
horizontal, 113
hysteria, 182 et seq.
hysterogenic family, 194

I
Idea, energy and form, 123
identification, 94, 192, 257
illumination, 152
images, 64, 108 et seq.
images determine behaviour, 108
imagination, 111, 129
imbalance, 110, 139, 199
incarnation, 80, 210
indivisibility, 182
infancy, 84, 93, 95
infinite, 27, 112, 119
inflammation, 126
insanity, 129
insight, 168, 232
insincerity, 95
in spite, 38
instinct, 108
interferance, 189
intuition, 36, 79, 120, 125, 197
invented world, 38
irritability, 134

J
Jews, 32
Jung, C. G., 56, 72, 128, 219

K
Klein, Melanie, 42
Kundalini, 80

L
Laing, Dr R. D., 140
Lao Tse, 26, 32, 187, 204
laughter, 41
left-handed children, 139
limbs, 121
lines and squares, 54
Logos, 120
love, 30, 40, 60, 68, 82, 91 et seq., 134
love romantic, 38
love-making, 123
lunacy of love, 94
lysergic acid, 71

M
magic, 50, 115
male principal, 122
man, 113
man-the-traveller, 35
Mandala, 24, 78, 113, 116
marginal states, 63, 121
Marx, Karl, 138
masturbation, 102
Maya, 25, 28, 152
meditation, 201
meeting-now, 83
memory, 35
Merlin, 115
Messianic complex, 139
metaphysics, 55, 78, 135, 206
middle way, 16, 34
mirrors, 37
money, 118
moon, 122
morality, compulsive, 137
Moslem, 105
mother, 60, 67, 138, 194, 211
motivation, 36, 77, 209 et seq.
multi-dimensional man, 53, 109
Music Hall, 41
myth, 36, 39

N
narcissism, 102, 196
New Grange, 8
National Health Service, 50, 145, 169
need, motivation of, 136
negative words, 170
negative transference, 61
non-conceptual, 34, 112
non-violence, 84
normality, 133
now, 35, 70, 137, 150, 156
not-self, 55
numbers, symbolism of, 113 et seq.

O
obedience, 174
Oedipus complex, 180
Oliver Twist, 50
omnipotence, 46, 48, 53, 59, 91, 174
one-upmanship, 144
opposites, pairs of, 44, 110
Osler, Dr Wm., 52
osmosis, 121
over-activity, 125
over-stimulation, 140

P
Pain, 41, 52, 57, 133
pairs of opposites, 24, 39, 115, 123, 186
Paradise, 157
paranoic, 42, 45, 130
parents, 37, 82
partial man, 51
patience, 153
peace, 49
penicillin, 151
perception, instruments of, 36
  extra-sensory, 167
phallic symbols, 112
phantasy, 93
Plato, 32
play, 30
plenum, 54
Plotinus, 201
poetry, life is, 141
polarity, 70 et seq., 104, 108, 137
politics, 49, 179
power over the other, 16 et seq., 51, 61, 63, 104, 116, 138, 167
preconception, 50
privacy, 169
process, 82
Prodigal son, 43, 180
progress, 50, 80
projection, 38, 53, 124, 139, 207
prophecy, 53
prosper, 62
psi, 167
psychiatry, 218
psychic house, 54, 116
psycho-analysis, 37, 137, 219
psychological moment, 121
psycho-somatic, 122, 124 et seq., 135, 139
psychotherapy, 52, 220

R
receptors, 73
reality, 23 et seq.
reflex action, 77, 140
rejected other, 57
relativity, 33, 35, 147
relationship, therapeutic, 60 et seq.
relaxation, 57
religion, 49
reversibility, 193
rheumatism, 125
rhythm, 146
Roman Empire, 33
romantic love, 96

S
sacrifice, 118
St John, Gospel of, 149

Sartre, John Paul, 54
Sati patana, 58
sausage, time, 150
scape-goat, 49, 104
schizogenic society, 198
schizoid, 85 et seq., 182 et seq.
schizophrenia, 48, 85 et seq., 198
scientific man, 33, 50, 78
sea-shore, 171
secrecy, 26
security, 36, 82, 177
sedatives, 144
self-defence, 57
  diminishing, 81, 107
  emptying, 134
  forgetting, 133
  hatred, 101
  surrender, 73
  will, 74
senses, 37, 76
sensitivity, 73, 110
separation, 42
serial time, 155
sex, 27, 71, 100 et seq., 155, 180
sex and speech, 122
shadow, 73, 94, 103, 170, 193
Shakespeare, Wm., 101, 177
shell-shock, 140
shock, 140
sin, 172
sleep, 168
sleep and dreams, 39
smile, 128
snakes, 120
solar plexus, 179
Song of Solomon, 119
Sophocles, 32
space, 54, 60, 89, 150
speech, 37
speech centre, 79
speech and sex, 122
spiral, 31, 132, 149
spirit, 54, 56, 138, 166, 170, 173
spirit, fruits of, 175
spiritual nature of man, 54
status symbol. 60
stimulants, 144
subjective, 35
suffering, 57, 60, 107, 152 et seq., 190
suggestion, 62
suicide, 58, 130
supportive therapy, 221
sun, 122, 175
symbols, 108 et seq.
symptoms, 47
synchronicity, 157
systole and diastole, 111

T
table, 14
teachers, 178
tension, 67
theatre, 159
therapeutic process, 60 et seq., 228
things-by-themselves, 24, 74, 137
thinking, 30, 37, 74, 117, 76
threshold, 118
time, 31, 53, 57, 61, 78, 139, 146 et seq., 232
  body, 53, 150
  continuum, 53, 148
time, serial and cyclical, 156
  track, 149
togetherness, 172, 182
total man, 53
tragedy, 40
tranquillizers, 58
transcendent third, 107
transference, 53, 61, 199, 229
transubstantiation, 115
traveller, 116, 118

U
ulterior motives, 134
unacceptable impulses, 184
unconscious, definition, 25, 36, 47, 53, 133, 141, 224
unconscious motives, 135, 151
undefendedness, 35, 134
understanding, 61
unknowable, 26
unselfishness, 97
unwanted children, 82
ur-types, 111

V
valvular disease, 126
vertical, 113
vibration, 110
violence, 85 et seq., 115, 174
vis medicatrix naturae, 57, 118
visual images, 124
void, 41, 54, 112, 166, 170

W
war, 15, 104 et seq., 142
water, 54, 72, 99, 117, 125
watershed, 17, 118
wave-length, 31
weakness, 61, 73
Western culture, 25, 80
wholeness, 53, 55, 130
will-to-health, 130
will-power, 56
wind of change, 16, 34, 68, 202
wishful thinking, 190
woman, 27, 34, 113, 154, 209, 20
womb, 38
wrestling, 63
wu-wei, 34

Y
Yin-Yang, 78

Z
Zen, 33, 58, 188
zero, 170

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